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ABSTRACT

This document presents the proceedings of a consultation held for the purposes of sharing experience, expertise, problems, and directions in bilingual/bicultural education, and of sharing ways of developing public understanding and support for a pluralistic oriented education. One paper discusses the promise of a multicultural American society. It points out that the notion of the melting pot is a myth that prevents people from dealing honestly with racism and with diversity. Tolerance for diversity and a recognition of the importance of ethnicity are urged. An overview of bilingual, bicultural education is provided by another paper. A third article discusses where the state of Connecticut stands on the question of meeting the needs of students in the public schools who do not function well enough in English to benefit from regular classroom instruction. Group participants in this consultation were asked to identify areas of importance stemming from their discussions. The areas identified were: (1) community and public understanding, support and involvement; (2) teacher, staff and school-wide education; (3) standards and evaluations of programs; (4) parent participation; (5) support of administration and school board; and (6) the importance of purpose, philosophy and policy in bilingual education. Also included in this report are a breakdown of data on selected bilingual and bicultural programs in Connecticut cities, and a paper discussing the role of the Presbyterian Church in bilingual education. (Author/AM)

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EDUCATION FOR AN INCLUSIVE, MULTICULTURAL SOCIETY: THE PROBLEMS AND OPPORTUNITIES OF BILINGUAL, BICULTURAL EDUCATION

Report of a Consultation Held in
Hartford, Connecticut, December 2-3, 1977

Msgr. Geno Baroni, Assistant Secretary, Department of Housing
and Urban Development, Washington, D.C.

Mr. Tony Vasquez, Coordinator, District 19 Bilingual Programs,
Chicago Board of Education

The Honorable Teresalee Bertinuson, Representative District 57,
State of Connecticut

Dr. Kenneth Lester, Consultant in Bilingual, Foreign Languages and
ESOL Education, Connecticut Department of Education

Discussants from Ten Cities in the Connecticut Valley

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DIVISION OF EDUCATION AND MINISTRY
NATIONAL COUNCIL OF CHURCHES

EDUCATION FOR AN INCLUSIVE
MULTICULTURAL SOCIETY

The Problems and Opportunities of
Bilingual, Bicultural Education

Report of a
Consultation held in
Hartford, Connecticut
December 2-3, 1977

The Program Unit for
Education in the Society
Division of Education and Ministry
National Council of the Churches of
Christ in the U.S.A.

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This publication is the report of a study
conference and does not represent a policy
statement of the National Council of Churches.

May, 1978

C O N T E N T S

	<u>Page</u>
Foreword	1
The Promise of an Inclusive, Multicultural Society Msgr. Geno Baroni	3
An Overview of Bilingual, Bicultural Education Mr. Tony Vasquez	15
Where Do We Stand in Connecticut? The Honorable Teresalee Bertinuson	22
Reports of Group Discussions	27
Response to the Group Reports Dr. Kenneth A. Lester	30
Fact Sheets on School Patterns Bridgeport, Danbury, Hartford, Meriden, New Britain, New Haven, New London, Stamford, Waterbury	32
Background Papers	
Coming of Age in Bilingual, Bicultural Education Dr. Josue M. Gonzalez	54
Education and Inclusion Council on Church and Race, United Presbyterian Church, USA	69
Roster of Participants	77

FOREWORD

In the Spring of 1977 the program unit for Education in the Society of the National Council of Churches invited representatives of councils of churches and other community agencies in Connecticut and Western Massachusetts to help in planning a consultation on bilingual, bicultural education. The invitation met with a positive response and the consultation took place in the Ramada Inn in East Hartford, Connecticut on December 2-3, 1977.

Over the past few years the National Council of Churches has sponsored or assisted in a number of regional consultations across the country on the issues of school desegregation, community preparation and the role of the churches. It has become clear, however, that in addition to the pressing issues around desegregation, in some parts of the country the questions of educational empowerment of minority language and ethnic groups, and of education for cultural pluralism have become critical concerns. Because a number of cities in Connecticut and Western Massachusetts have significant ethnic minorities in their population, the chief of which are Spanish-speaking groups, the Connecticut Valley seemed to be an important area in which to hold such a consultation. It was agreed that the purposes of the consultation would be two-fold: to share experience, expertise, problems and directions ahead for bilingual, bicultural education; and to share ways of developing public understanding and support for a pluralistically oriented education.

In addition to helping in the program planning, the executives of several local councils of churches and community agencies accepted the critical assignment of selecting and recruiting the delegations to the consultation, as well as assembling important data about the school situation in their communities. It was agreed that the delegations should represent a diverse mix of persons, and so it was that the consultation participants included school teachers and administrators, members of boards of education, community people, including many from racial and ethnic, chiefly Hispanic, minorities, and representatives from church bodies.

Although the issues were certainly not resolved, most of the questions which are presently arousing heated controversy over the goals and the implementation of bilingual, bicultural education were identified in the Hartford Consultation, and discussed with vehemence.

The process itself was perhaps the most value, for the Consultation provided opportunity for a diverse representation of persons and constituencies to discuss an issue critical to the public good. And the commitment that brought most of the consultants together no doubt represented an unspoken consensus: that effective programs of bilingual and bicultural education are essential to the providing of meaningful education for children whose dominant language is not English, and that such programs, fully implemented, can help our communities move toward an inclusive, multicultural society.

The conference planners recognize in retrospect and with regret that not enough attention was given to the experience and concern of non-public schools, in particular Roman Catholic schools, in bilingual, bicultural education. Pertinent fact sheets might have been gathered from them since so many ethnic and

minority language groups are Catholic in background, and greater prominence to their experience in the consultation would have contributed to the pluralistic theme of the discussion.

In addition to the program elements in the consultation itself, this report includes a background paper by Dr. Josue Gonzalez, which provides valuable documentation to Mr. Vasquez' address, and a paper from the United Presbyterian Church, which is the most thoughtful current statement from a church body.

Many acknowledgements are in order. The representatives from councils of churches and community agencies who helped in planning, and undertook the essential task of selecting delegates were: The Reverend Daniel Anderson, New Britain Area Conference of Churches; Mr. Robert Barnes, Meriden Board of Education; The Reverend Roger Floyd, Council of Churches of Greater Bridgeport, Inc.; Ms. Lillian Fletcher and Ms. Victor Melendez of Nuestra Casa, New London; Ms. Christie Owens, Center for Hispanic Ministry, Stamford; Mr. Frederick Perella, Jr., Office of Urban Affairs, Archdiocese of Hartford, New Haven; Ms. Toni Pepe and The Reverend David Simpson, Association of Religious Communities, Danbury; Ms. Virginia Tillson, Waterbury Area Council of Churches; The Reverend David S. King, Center City Churches, Hartford; and The Reverend Ronald Whitney, Council of Churches of Greater Springfield, Massachusetts. Warm thanks go also to The Reverend Mark Rohrbaugh of the Christian Conference of Connecticut for his counsel and assistance with religious leaders of the state.

The conveners of Group Discussions who came early and worked late were: Mr. Jack Rajala, Ms. Yolanda Ulloa, Dr. Barbara Campbell, Ms. Jacqueline Bryant, The Reverend George Welles, Ms. Maria Brunski and Ms. Beverly Simmons.

Deep appreciation is expressed to the major speakers who highlighted the several essential themes of the consultation, and who contributed personal interest in many ways to the meeting: Msgr. Geno Baroni, Mr. Tony Vasquez and the Honorable Teresalee Bertinuson, and to Dr. Kenneth A. Lester for his helpful comments after the Group Discussion Reports.

Special thanks go to the two persons who were chiefly responsible for the event. These are The Reverend David S. King, Executive Director of Center City Churches, Inc. of Hartford and member at the time of the Hartford Board of Education, who chaired the NCC sub-committee which initiated the idea, and who guided the planning and chaired the consultation itself; and Ms. Silvia S. Rodriguez, Teacher at Bulkeley High School in Hartford, and chairperson of the Hartford Education Association's Bilingual, Multicultural Committee, who with David King gave invaluable insight and many hours of time.

We are most grateful to Ms. Santa Rivera for lending us her tape recordings for this report; a life-saver in view of the failure of the pre-arranged taping system. A sincere word of appreciation goes also to Ms. Dorothy Savage, a staff colleague who helped the wheels turn in many important ways.

The consultation was made possible by grants from the National Division of the Board of Global Ministries, The United Methodist Church, and the Program Agency of the United Presbyterian Church, U.S.A. It is our hope that the consultation may stimulate similar discussions elsewhere and that this report might be a resource.

William N. Lovell
Executive for Education in the Society
National Council of Churches

THE PROMISE OF AN INCLUSIVE, MULTICULTURAL SOCIETY

Msgr. Geno Baroni, Assistant Secretary
Department of Housing and Urban
Development, Washington, D. C.

It is a privilege for me to be here. I get 30 or 40 requests a day for talks. In fact, this is one area -- the problems and opportunities of education for a multi-cultural society -- that is of personal interest to me and has been for 10 or 20 years. I'm happy to be here and am happy that you are interested. I just couldn't believe that the National Council of Churches was sponsoring this. I take every opportunity to get to speak to my Protestant friends but as I look at the list here, I see there is considerable diversity in this gathering.

I want to apologize for the airlines. I was supposed to come to the airport at 2:00. But First Lady Rosalynn Carter unexpectedly requested a tour of Washington and I was selected to do that briefing. I thought I would have plenty of time but on the way to the airport there was an accident. I was in a situation like this once before when I was going to Toledo. That time the luggage fell out and there was a large noise. The pilot said he didn't know where we were going to land. I was sitting next to somebody's grandmother and after the stewardess fell down and the plane was shaking in the thunderstorm, the lady looked at me and said "Are you a clergyman?" I said, "Yes, ma'am." She said, "I'm sure glad you're here." She asked me that about three times. Then she said again, "I'm sure glad you're here." I asked her why and she said, "Well, maybe you have some connections upstairs." I said, "Listen, Ma'am, I'm in Sales, not in Management."

But I guess as the first Catholic priest to ever serve in a Cabinet in United States history, people often ask me how I got to HUD - the Department of Housing and Urban Development. During the first week of Carter's presidency, he went around to the executive agencies. Somebody asked him what he thought about sex, women and sin. He answered, but said he wasn't satisfied with his answer and would send them an answer in two weeks. And so I was sent to HUD. Ever since then, there's been a long line in front of my door of people who want to get married and people who want to get out of being married. But it's been an interesting factor in Washington DC.

I think you've probably heard about Pope Cataline and the Cardinals. He said he had some good news and some bad news. And they said, "What's the good news?" He said, "Well, the good news was that Jesus Christ had just telephoned him: And they said "What's the bad news?" He said, "The call came from Salt Lake City ..."

As for the pluralism and diversity of my own life: I really want to be quite frank about my experience and my feelings on how I got into the whole area of working on the Ethnic Heritage Studies Bill and get the thing passed. I'm very proud of it. I learned something out of that experience. I learned something that I guess I've been learning my whole life, and I learned something out of the experience of growing up as a coal miner's son in western Pennsylvania where everything was very ecumenical. Episcopalians owned the coal mines; Presbyterians, Methodists and Lutherans were the bosses; and Poles, Hungarians,

Italians and blacks dug the coal. That was a fine ecumenical experience. And my father's favorite song was a hymn: "Sixteen tons, What do you get? Another day older and deeper in debt." So I learned very early about the American melting pot. In fact, I learned that you're supposed to melt or get off the pot. And I learned that very, very early.

And I think the American school system, Catholic, Protestant, private, and whatever else, has been one of the most flagrant violators in terms of our society not being a culturally just society and our not having really yet arrived at any sense of being a cultural democracy, let alone an economic and social one.

But my own experience has to be understood that way. When I was in the third grade, the teacher asked us to stand up and say what we had done over the weekend. And I said we had made wine - In September and October, that's what you do on the weekends where I grew up. And the teacher said, "That's nice, tell the class." And I said, "We made wine with our bare feet." And she said, "Stop. We don't do that in America." I was so embarrassed, I started to cry, and created quite a stir. So I went home to my father and he said, "Well, we're going to make some more wine." And I said, "Wait a minute, Dad." He said, "What's the matter?" I said, "The teacher said, 'We don't make wine in America with our bare feet.'" So my father said some things I cannot say here. And he went down to the company store to buy a little pair of white boots, and so we made wine in white boots, because if that's the way they wanted it, that's the way they were going to get it. So we sent the teacher a bottle for Christmas, and she still has it.

Very early on, I learned something else. I learned that my father was from the old country and didn't speak English very well; neither did I until the third grade perhaps. And I learned that I should forget about my father's language and my father's culture because I would never get a job if I had an accent. And very early on in the game I learned about Carnegie and Mellon and Rockefeller and Ford (coming out of Pennsylvania) than I know about myself. But I am American, I was born in America. I could be President. I could grow up and be somebody. I could overcome the slings and arrows of misfortune and grow up and be somebody.

I remember one thing that happened though, and to make a long story short, another story about my childhood. I went to a Protestant school. You have to understand that the Irish and Italians are a lot different. My father didn't know why I wanted to be a priest. I went to a public school my whole life, until the third year of college. And so they had some missionary nuns with some ethnic background come in and try to teach us religion. I was already ahead of them because if you go to a Protestant school like I did you know all the Protestant hymns, because all the Sunday School teachers teach in the public schools. I was reading from the King James Bible and reciting the Lord's Prayer the Protestant way. My commencement was in a Baptist Church. Except that these nuns of a certain ethnic background wanted to change my name to Kevin. From Geno to Kevin. And my father said, "Hey, not Kevin. He don't look like no Kevin. And being confirmed or baptized or whatever won't change anything."

I really had to respect my father very much. He's 85 now and when I was sworn in by Vice President Mondale in the White House, my father didn't want to come to Washington. The only way to get him to Washington was to remind him that he used to be an illegal alien before he became a United States citizen and he'd have to sign papers because I couldn't be sworn in unless he came to Washington to sign up for my legitimacy.

Anyway, I came from Pennsylvania, from a working class, Irish, German, Protestant, Republican town and all of a sudden I was in a railroad strike. And then I was sent to Johnstown, a steel town, and a Democratic town and I was in a steel strike for 119 days. And my pastor was for the company and I was for the union and Dad said I had to go back to school. Nobody would pay my way to school, so I never went back to the university. I just worked in the neighborhood. I was in the inner, inner, inner city and ended up in an inner city parish in 1960.

I learned that people have culture, people have values; I tried hard to respect those values, those cultures. And I learned a lot. I learned about the American dream. I learned what Langston Hughes said or what Lorraine Hansberry wrote in the play. What happens to a dream deferred? It dries out like a Raisin in the Sun. I was showing Mrs. Carter some of those areas today. Ten years later, we still haven't done much. It looks like Vietnam.

Anyway, I saw the American dream explode. Later on I got very anxious about the fact that something was going on in American society. That somehow we had lost; coming out of Civil Rights, and into the Peace Movement, coming out of Vietnam, and somehow America had no national sense of identity, no national sense of purpose, no national sense of commitment. That America was literally in the business of redefining itself. And that redefinition came in all kinds of ways: it came from blacks who refused to recognize this melting pot myth; it came from Hispanics; it came from native Americans and then it came from the children of affluence, the best and the brightest, the rich kids' kids who came to Washington. I remember the first girl that came to Washington - to my inner city center. She was a Radcliffe girl: she had 37 pairs of shoes; she had a Jaguar; she had a poodle dog; she had 2 swimming pools; her grandfather was in AT&T and she hated her family. She had everything. She had gone to the best schools, the best family. She came to the ghetto; of course, she only lasted a week. She left without any dresses, without any shoes and she went to Europe on her American Express card.

But I saw young people looking for a sense of identity. They didn't want to grow up looking like Wonder Bread. They didn't want to grow up looking like Richard Nixon. So they got into the counter culture. They didn't want to grow up looking like their fathers and mothers and brothers and sisters. So you have counter culture rebelling on one side of the American society, and you have blacks, Hispanics, native Americans rebelling on the other side of society. Maybe you have a lot of other people wondering what the heck is going on.

My brother-in-law has 17 brothers and sisters, and five of them are policemen. He worked in a Mack truck factory where they built tanks for Vietnam. He's - like - very lonely; he wants to send his kid to college, but everyone comes back looking alike, and he was very, very upset. The boys look like the girls; why don't those kids go to school and study? And those kids at Harvard, etc. What the hell is going on? He watched television back in Youngstown where he lives. He didn't read the New York Times, the Christian Science Monitor, he didn't read the Wall Street Journal. He didn't read this magazine or that magazine. He reads the Youngstown paper, which says, "Local Sheriff Shoots Himself in the Foot." And he says, everyone on television looks alike. The only time he saw himself on TV was in the Alka-Seltzer ads, next to the man burping up. And Agnew came along and said, "Those guys are making fun of you." "That's right, he says, "They are making fun of me."

I used to go home and my mother would have the whole clan in for dinner and there were more people in that clan than there are in this room and I'd be coming in from Washington and my brother-in-law would say, "Oh, oh, here comes Baroni from the ghetto." And we'd all have what you call in education, a discussion. And the discussion escalated to what you call in education a dialogue. Then it would escalate to what you all call an encounter. And my mother would shout, "Shut up everybody. This is Thanksgiving, sit down and eat the spaghetti."

My brother-in-law, he didn't know, he didn't have the time to go to rap sessions and meetings and he wondered what the heck was going on. He was working 3 jobs, trying to buy a Buick, trying to make it. And my mother's house is full of real flowers, real food. My nieces' and nephews' house is full of plastics and Wonder Bread. And if you grow up on Wonder Bread, how can you have any sense of identity? No crusts, no nothing, you have to put in vitamins.

Jesse Jackson is right. Kids want to grow up and be somebody, and white kids have the same trouble. They don't know who they are, no sense of roots, no sense of identity.

I had a Mustard Seed Youth Center for kids who were into drugs, and some of those were doctor's kids, lawyers' kids, some of the best and brightest kids. And they said don't tell my Daddy, and so on. Those kids were bankrupt. They had cultural entropy. And now ... in the Seminary, they're into death and dying. I was in the Seminary last year and I counted the number of courses on death and dying.

I am worried about cultural bankruptcy, about cultural entropy. But at the same time, what's happening to my brother-in-law? It's when I began to recognize Nixon, Agnew, Wallace, catering to my brother-in-law's inner fears that I really got concerned; very concerned. And now I'm in Washington. And I recall that Mayor Gibson and Mayor Hatcher had asked me to come and help them deal with the white folks who lived in Newark. Gibson said, you know, if you want to see where cities are going, come to Newark, it's one

of those footnotes to history. He meant it one way and I meant it another way. But he also meant that if we left Newark, Newark was going to wind up being black and surrounded by hostile suburbs with a new Northern kind of apartheid.

I have gone through 6000 groups and between city, suburb, intellectual black-white, human relations and all that. And I began to realize somehow that intellectually I did not understand the city, or understand the people in the city. I was not able to understand the diversity that was there because people were afraid of each other. And if people were afraid of each other, they couldn't deal with each other; I couldn't get black and Hispanics and whites in Newark to sit down and talk about drug problems, school programs, and hear each other. They always speak in their own terms and they have trouble hearing anyone coming from a different perspective. And I began to recognize that somehow and in some way we could not understand the urban crisis unless you also understand the ethnic factor of American life.

And so I also began to recognize that unless we understood that America was not a melting pot, that America is the most racially, ethnically, culturally religiously, life-style-wise, and economically most diverse country in the world, we are not going to understand it at all. We are going to have to recognize that diversity. We are going to have to learn to deal with that diversity, because the melting pot notion is a myth. That myth keeps us from dealing honestly with racism, with diversity, with life style differences and so on.

Tolerance of diversity however means there are going to be conflicts, whether it's between men and women, blacks, whites, browns or whatever; we are going to have those tensions. But in those tensions we will find equity and without those tensions we will not find any equity. I came out of this personally with my own kind of identity because the black kids taught me about ethnicity. Here in Washington and in other city ghettos those kids or any other kids there had to know who they were, who she or he was, then they could deal with other kids. And the people who didn't know who they were could not deal with anyone else.

Then I looked at my nephew. My nephew lives in Philadelphia and he doesn't know who he is. He lives six blocks from Puerto Ricans and he's afraid of them; he lives six blocks from blacks and he doesn't understand them. He lives three blocks from the university where there are life-style people. They wear sandals, they have long hair; my sister says they look like Jesus, but he's afraid of life-style people at the university. And then in school, guess what he's studying; he's studying Eskimos. He thinks Eskimos are great. But the big tragedy about my nephew is that he also doesn't know who he is. He has no sense of his own identity. And that is very, very important. You can't lay on top of people some history and background about someone else if they don't know who they are.

I worked in the Mexican American Cultural Center in San Antonio, and if the person is white, they ask where are you from, what's your story, who are you, what's your sense of background?

My father was less afraid of people than my nieces and nephews are. My father had a sense of "History." My father said, "What's your name? Where are you from?" And so forth. A sense of identity, a sense of history, a sense of roots and there's a point where if you give up your tradition, you end up like a fiddler on the roof so to speak.

Somewhere there's supposed to be a model American. Where is this model American? Stand up. There's no model American.

The White House is going to have a conference on the family. I said, why don't you make it families? Pluralize it. What family? Who is the American family? There is no one model of an American family. The TV images might teach us that for they reinforce the unconscious and deeply engrained idea in us that somewhere there is a model American and a model American family, and I think all that is a myth. Still worse, it is tragic.

I am working on a Presidential Task Force in the White House on urban policy. We are trying to understand cities and trying to develop an urban policy. The basic thing, I think that is wrong is that we don't understand diversity; we don't understand pluralism; we don't understand the problems of that pluralism and the problems of that diversity. We need a drastic change. Somehow and in some way, we've got to change the concept of the melting pot, where everybody is supposed to level out, everybody is going to be the same, look the same, taste the same, smell the same, and so on. That would be very boring! I don't think it will ever happen in that way.

The second kind of thing is that ethnicity is one of the most persistent factors in the cultural development of the human race, and we have to live with it. I was looking for some statistics: there were 7,480,000 people killed between '45 and '65 and they were chiefly ethnic racial battles. Two million people were killed in Hindu-Muslim holocaust, when they tried to divide India into 2 parts. 500,000 Sudanese blacks were killed in their war against the ruling Sudanese Arabs; 200,000 Watusi and Mahutu mutually slaughtered in the separation of Burundi and Ruanda; 150,000 Kurds killed in their war against the Iraqi; 35,000 Conglise killed by the Chinese in Tibet; 30,000 Somalis killed by the Kenyans and Ethiopians; 10,000 Arabs eliminated by Africans in Zanzibar; 2,000 Berghers killed by Arabs in Morocco and Algeria; 5,000 East Indians, and so forth.

In America we have an option. The reason that our cities are dying and the reason people are afraid of each other and can't learn to live together is related to some of the basic principles of American education. These try to do away too fast and too soon with our sense of tradition, our sense of background, our sense of culture, our sense of identity, our sense of history and roots, by trying to homogenize everybody too fast, too soon, and a society is created where people are afraid of each other and can't deal with each other. In terms of understanding the urban problem and urban affairs, I think that's a number one basic underlying problem. This is one of the great tragedies of American life that I have discovered in my work in 45 cities in the last 8 years, mostly in black-white neighborhoods,

or black-white-brown and Hispanic neighborhoods where I've tried to deal with pluralism and diversity in the street and community.

And so if we haven't faced up to our cultural, ethnic and racial diversity, our life style diversity, how are we going to deal with such problems? I sense this in a lot of schools and in many teachers I've worked with on matters of justice, and school integration. It's good to study what a community looks like. Who are the people in the community? What's the ethnic and racial mix in the community, and what are the interrelationships?

A teacher I know said to me "I now have some new kids in the class and I don't know what to do about them." And I would say, "What do you mean 'new kids'?" And she would say "I'm not sure whether you call them black or Negro or colored or Mexican-Chicano or Hispanic or Latino or what. I'm very uncomfortable with the new kids in the class because I am inter-culturally incompetent as a person." Now that's a revealing and honest statement and it could be made by someone in all the professions and in industry, teaching, public service, politics, and so on. We've got to become inter-culturally competent. And she said, "Not only am I uncomfortable as a person, but though I've been teaching for 25 years, and I'm a damned good teacher, I am uncomfortable as a professional, not just as a person. So I'm professionally, inter-culturally incompetent." And so I said, "What have you been teaching for 25 years?" She said, "I've been teaching Dick and Jane. But now I don't know if it's good to teach it to black kids or white kids or to both or neither. I don't know what to do. I just feel very uncomfortable both as a person and as a professional, and I can't deal with the inter-cultural imperative of American life. I can't deal with race, I can't deal with class though I know it's there." There's some kind of mythology that makes us disagree about class; we deny class, we deny race, we deny background, we deny diversity and it's a tragedy.

It's a tragedy because in our American society we are trying to develop a national sense of identity. As it moves forward, a society is able to help people work together and live together in some better kind of way, and to share better in that diversity and that pluralism, with fewer fears and so on. Unfortunately, the educational system, public, private, or whatever has been a major culprit in not developing intellectually, professionally, and personally inter-culturally competent teachers and professionals. We have not dealt with the inter-cultural imperative in our educational system.

The kids in the first grade, however, now and in the year 2000, are going to live in an inter-cultural village. We are already living in an inter-cultural village through the media. And that is going to be another dimension of the struggle, part of the challenge facing us, to face up to the inter-cultural diversity of the global village. We have learned a good deal of tolerance in terms of religious pluralism and we've moved a long way in that sense, but I don't think we're making much progress in the American school system if my experience with the Ethnic Studies Bill and bilingual legislation teaches me anything. The Harvards and the big classy institutions in American society are against all that, seriously and strongly against it at least until you get it funded. After it's funded then they want all the grants.

Somehow we have to create a climate that legitimizes. That's how I got involved with Jimmy Carter. Southern Baptist comes North and so forth. He knows how to deal with cultural pluralism and has some sense of it, and yet has very strong roots and he goes back to those roots. And that's different from another President that I knew. It was a tragedy: he had a big house in California, a big house in Florida, a big house in Washington but in the way the kids say it, he was a nobody from nowhere - who ended up being nothing. He has no roots and didn't know who he was; a tragedy of that President. There was another one I knew who was a character, who always went back to Texas. He had his barbecues, he had his hound dog and shooting stars, and drove around the ranch and toured the grounds. He was a man who lived in Washington for 47 years, but he was always from Texas and that's who he was. He was always from Texas, from some place; you knew he was somebody.

I did a study of the graduate school at Harvard, Kennedy's school, and my study was on political characters and pluralism in American life. Why didn't Muskie get elected, and why did Lindsay, why did Daley get elected, why did we have a Rizzo, why was Wallace an important factor? I was interested in the characteristics of American political figures like the Kennedys. It's better to be Irish than to come from Harvard, Kennedy was both of course, and that's a part of growing up in multi-cultural American society.

I'm not going to go back to wearing babushkas. I live in an Italian neighborhood. I'm a multi-cultural person in a sense, and I want to be. I'm trying to be but I have a sense of my own identity and can appreciate someone else's culture, life style, whatever else. We usually try gizzards in our house and whatever else. I don't know if I should tell this, but we'd get a whole half gallon of pigs feet at one time and we eat gizzards and snails. I thought we ate that stuff because we were poor. It was years before I figured out that escargot was snails. When I go to my sister's house, and tell her I'm bringing three people to dinner, she takes a drink, she takes a pill and she runs to the Carry-Out. She ends up making meat loaf and hopes nobody gets sick. I invite you all to my mother's house and she doesn't say "How many?" She just cooks and she has a great time and she says, "You go to Vassar? Try it, you'll like it." Goats, squirrel, whatever. I think my mother is a healthier person than my nieces and nephews.

It's the same with American education. I think my mother and father are healthier persons culturally, more put together and know better who they are, with a sense of history, than my nieces and nephews who have gone through the American school system. And I have proof positive of that in terms of dealing with cities, with urban problems and problems of the urban educational system. That system cannot deal with the second cultural dimension of American life, the second, third, and fourth cultural dimension of American life.

There are a couple of things that we have to do. One thing is to set some goals.

One of the things I do at HUD, is to have Native Americans in my department as well as women, Hispanics and handicapped. And I didn't know anything about American Indians before. So I went to series after series of meetings with group after group. But the tendency in American life and in the bureaucracy is to say, "Well, we'll just appoint somebody," without asking them. That's wrong. And we do about the same thing with tenants in public housing. "Well, we'll just appoint somebody, we'll just write the rules." How can you write the rules for the people in public housing unless you are going to live there yourself? They should help write the rules. People should be pulled in to participate, and the same holds true with the resources in the neighborhood. The resources are in the children, in the families.

I used to bring the parents into the school. I used to bring them in, not with a black one day or a Hispanic the next day. Sometimes I would do that and then they would all come together. This helped to give a multi-cultural experience and show the richness and the heritage of American society.

Recently, I've been fighting the National Endowment for the Arts and the National Endowment for the Humanities. We spent \$7 million for a study of John and Abigail Adams; John and Abigail Adams are great and I think we need another book about John and Abigail. But we need a book about your parents and my parents so kids will have their own history, their own background. We could spend less money on John and Abigail.

The same with public broadcasts. Try to get a grant for the poor. In this area I come up against a wall in Washington over diversity, over pluralism in the arts and in terms of the ghetto. The government just loves this or that dance group, but they don't tolerate it at the community level, and they don't tolerate it in the schools; they don't reach it.

Another thing: the churches haven't reflected on the pluralism and diversity of their own American experience. That's been our American experience. We study the Tierra Island, but I didn't grow up in South America; that's not my experience. And not until I reflect on my own experience and have some sense of that experience as an American who happens to be Catholic, happens to come out of a coal mining town, happens to come out of a certain kind of background, who happens to be this, who happens to be that; until I reflect on my own experience, I can't understand, I can't have a dialogue. What we always try to do is study the Tierras.

There is a tragedy in seeing our communities our neighborhoods die, and not being able to do anything about it in city after city. There are 60 colleges and universities in Boston. That's not Mississippi. They're supposed to be the children of the Abolitionists. And they couldn't deal with the Boston school controversy. So they laid it on the little kids - little black kids, little white kids. And my answer to that was to put a PhD on the first bus, an MD on the second bus, MSW on the third bus and the other people would follow. We couldn't deal with that, I think, because we couldn't deal with diversity. It was never kosher, it was never legitimate to be ethnic or racial or anything else different in American life. Somehow,

somewhere, someway, there was some kind of mythical model American that we were teaching and training.

That's part of the tragedy, that's part of the problem. Public social policy has been affected by our cities, the death and dying of our cities. It has been affected by the people of diverse backgrounds who couldn't deal with each other, not just economically, socially, culturally, but racially and otherwise. I think we haven't done very well with that. We have a long way to go. And I am afraid the American school system has a great deal to answer for. It can, however, help in breaking the myth of the melting pot and creating a new vision, a new idea of American society, a new idea, a new kind of dream, about a rich, diverse and pluralistic American people. We will need to recognize the tensions and the dynamics of an intercultural American life but recognize also that out of that tension and out of that tolerance of diversity will come our survival, and also the survival of our kids.

I'm concerned that we don't become active, I've watched, counseled, working with a lot of political figures, but I'm very upset about the schmaltzy kind of ethnic/racial politics that we get. But that's because we have a nothing politics on one hand, and we have the schmaltzy stuff, on the other, when it comes around election time. We let politicians get away with this negative style of catering to people's rear-end fears instead of their front-end hopes. And that's what happened in the sixties and the early seventies. We had liberals in a sense who jumped on working class folks in one way, and we had reactionary right wingers who catered to middle America's fears, against blacks, Hispanics, against students and life-style people. We created a lot of alienation. So we have economic alienation, sure, five people looking for three jobs. That's bad, terrible. We should color them black, white, brown, men, women and that's even more tension, more polarization. We've got to deal with that. That's why I look for joint issues between groups so that we can build bridges, with converging issues between groups.

People say, look at the South Bronx; it's like bombed out Berlin. I don't think that's true at all, it's worse. In Berlin something dropped from the outside, and they had to deal with that. In the South Bronx, you have death and dying, networks, social groupings, and everything else disintegrating on the inside, something almost impossible to recreate. Just pulling up buildings is not the answer. We estimate \$20 million for the South Bronx in just bricks and mortar. All the money in the world isn't going to turn the trick. We have to recognize the ways in which people live and work, the ways in which the mediating institutions hold together a big and complicated society. We have to learn to respect the mediating groups in American life.

Those mediating groups are the groups that help people to interface and cope with big Exxon, big government, big labor, big religion. Why are people down on big government, big business, big religion and so on? Why are people, whether you're a PhD or no D so upset, angry and frustrated with our complicated kind of urban society, and unable to deal with it?

More and more individuals cannot deal with all the complications of the public and private sector. That's another area that shows alienation.

Simone Weil talks about alienated Western man. The person who is alienated, without roots, becomes more violent. And that kid from nothing, that poor kid didn't know who he was. The temptation to violence is going to come from people who are rootless, people who have no sense of identity, because to give up my identity is to give up certain values. To give up my sense of identity is to give up the values of some group. And if I give up the values of that group, then I've got to replace them. Fine - what's my option, what's my choice? Other people are looking for such choices and options too, so there's a process in that. But the American school system has pushed too hard for people to give up their identity, their backgrounds, their groups, values.

What gives stability to the city? It was those voluntary things, those networks that people belonged to. They gave the amenities, they created the city blocks and the civility. And how are we going to create a civility in our American society when people are alienated, when people "make it on their own?" My own answer is that if you're out there and somebody's beating you up, the whole family's in it. You're never alone. And home is really the place where they've got to take you in when nobody else does. You have to know that.

The older I get, the older my old man gets. The more smart, the more intellectual, the wiser he is in terms of life in our society. So I have many regrets after 27 years of American education; look what it's done to me. I'm very sensitive when it comes to understanding how to change American social policy and American educational policy in these matters and how that affects urban life, but those are the areas of my concern.

Finally, if we can drop one mythology and create another vision of American life as a diverse, pluralistic kind of society, and work toward that and work toward a cultural democracy, then we might get closer to having justice for all, which means cultural justice as well.

And then we have to deal with the sense of the challenge that we have in terms of the whole world. And the challenge we have in terms of creating the kinds of opportunities for our people to grow. To grow and to move on. It's not that you want to be related to your background and to your roots to be chained down or held down. But once you know where you're from, that gives you the springboard to go. And I think that's a kind of sense that people have and need.

The opportunities before us in this area are fantastic. We are just scratching the surface. We are getting into a lot of internecine war. Black and bilingual groups, you know they're fighting each other. And somehow and in some ways, I wish I was at the grass roots level where you are, for you can begin to look at these needs and begin to build a consensus out of that diversity and separation. You can do it in your own school, your own city, your own state. And it's happening in a lot of places in this country.

That brings me back to the challenge we have in education. And that's the job we have with our young people but you may as well include our old people and ourselves also in terms of growing to understand and work better with others. I believe in value variance in our common humanity. I really do. It's an understanding of that value variance in our common humanity that will enable us to work together in better ways.

But I was home for Thanksgiving and the whole clan was there. My brother is in the Marines and he's trying to be tough. He doesn't want any long hair in the family, doesn't want any hippies, he's yelling at my nephew, "I don't want any flower children around here," and he's giving my nephew a hard time. And so they're starting to fight and you can never deal with a fight in the family and you start leaving. My mother says, "Hey, where you going?" Get aback here. And she says, what are they talking about - these flower children? She picks up on something. I said, "Mom, there's an old proverb. It's in every language, in every culture and you taught it to us. And that proverb is: "Life is like two loaves of bread: one loaf of bread is for the body, and other loaf of bread you sell to buy flowers for the soul. The young kids are looking for a flower for the soul." She says, "I'm with that."

AN OVERVIEW OF BILINGUAL, BICULTURAL EDUCATION

Mr. Tony Vasquez, Coordinator
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All of us who are here at this conference, community people, professionals, administrators and others are at different levels of knowledge and awareness. So let me take a few moments to cover a short history of bilingual education. Likewise, when we talk about bilingual education, those of us coming from different states have different definitions. Even though we may argue in educational circles about the definition of bilingual education, when it comes down to our own state mandate, we have to utilize a particular definition. In Illinois we use ours. In Connecticut you will be using yours. Likewise, Title VII of ESEA (Elementary and Secondary Education Act) has its own definition of bilingual education.

Now, the bilingual education movement seems to have a myth about itself. Many people think it started in 1963 with the Cubans arriving in Miami, or that it began in 1968 with the Amendment to ESEA in Washington. But bilingual education has been in this country for a long time and I want to acknowledge in just a word or two the different phases of bilingual education in this country. Phase one of bilingual education in this country started in 1880 and continued until 1939. German was the only non-English tongue admitted as the medium of instruction, in the early part of this phase, except for the teaching of French in Louisiana and Spanish in New Mexico.

In phase two there were German-English bilingual schools in Cincinnati, Indianapolis, Baltimore, Minneapolis, and other areas. But in most schools, German was taught as a subject and not used as a medium of instruction.

The non-public elementary schools also had their history of bilingual education, and it also had its two phases. Before 1880, bilingual non-public schools flourished in the country, most of which in New England were French and English but in some parts of the Midwest, they were Dutch and English. In phase two, after 1880, just before the industrial revolution, in addition to French-English there were Scandinavian-English schools. But the newcomers, of course, were mostly Catholic immigrants from Eastern and Southern Europe, Poles, Lithuanians, Slovaks, etc.

We know something also about what the different immigration groups ran into, when they came to this country, from Monsignor Baroni's address last night. We know that the arrival of the early settlers as well as the first wave of migration is sometimes called the old migration -- persons who came from Western Europe. But later on different types of migrants came to this country, immigrants from the Southern part of Europe. Then there was a settler reaction. Old migrants had been settling in, becoming part of the system, becoming assimilated, and then came a different cultural and language group from Southern Europe. Immediately there was a reaction, based partially on racism but also on pure economics. The quota system, that was begun in 1921 and reinforced in 1929 in order to limit immigration to 200,000 a year, had a lot to do with the way the system is presently constituted, the way in which the whole society is composed. Groups that maintain quotas intend to keep some in and to keep others out.

Now, the purpose of the assimilation process was to prepare children to become stereotyped middle-class English-speaking persons, and as fast as possible. And if the school system did a good job, the parents also would be assimilated. This continued for years until what happened in Cuba. Politically, the commitment of this country under the Kennedy administration was to give assistance to Cubans arriving at the rate of approximately 3,000 a month. So a program was developed which among other things planned a mini-bilingual educational program for grades 1, 2, and 3. But this was only 1963, before the time of the 1968 Amendments to ESEA.

In 1964 two other school systems developed bilingual programs. Both of them were in Texas. One was in the Nye County school system, just outside of Laredo, Texas, and the other was in the Edgewood Independent School District. More and more bilingual programs began to develop, so a meeting was held in Tucson, Arizona in 1966. You will not find this in a history book. Maybe some of us will sit down and write our own history, if we have the time or the luxury. Anyway, the Tucson meeting started the process of writing amendments, which in 1968 were added as Title VII of the Elementary and Secondary Education Act. It must be said that Senator Yarborough from Texas and Congressman Shever from New York were the ones who came up with the bill: one from the House and one from the Senate. As in all such bills, it was a compromise, just as with the bills here in Connecticut and in Massachusetts. Yarborough wanted the program specifically for the Spanish-speaking, coming as he did from Texas and thinking they constituted the majority of limited English-speaking children. He geared the program that way. But nothing was lost by adding the amendment for limited English speaking children because it not only includes Spanish-speaking, but all language groups. In addition, non-public school children were later added as being eligible for participation in Title VII programs, though the grants must be made through a public agency.

The first year of federal funding under the Amendment of 1968 for bilingual education provided for only 76 projects. Some of you may have read about these early projects, which were funded on a total allocation of \$7,500,000. Today there are over 425 projects. Something like \$69,000,000 is available for these 425 projects, of which about 15% has to go for training.

But besides the basic program, we need to increase the pool of teachers and expand it to more students. Title VII has extended to broader areas. There were needs in curriculum so centers were developed for curriculum. We found a need for in-service training, so resource centers were set up throughout the country. There are materials development centers in Massachusetts and throughout the country. The resource centers provide services and materials to meet local needs. There are also dissemination centers, where materials are assessed and disseminated to local school districts.

In addition to these centers, however, Title VII provides training for teacher aides, and for parents to get preparation (if they want to become involved) in bilingual education as teachers, psychologists, social workers, and so forth. There are provisions also for graduate fellowships. So if

some of you are interested in getting your masters degree or working for your doctorate, you can look into these programs around the country. If they are not available in Connecticut, you can apply for them in New York, New Mexico, California or Illinois.

A group of us in Illinois came to Massachusetts a couple of years ago and visited with friends at Harvard about introducing a bill in Illinois. We borrowed the bill and borrowed the language from Massachusetts - some of it applied and some of it did not apply, and for that we received a lot of criticism - but in the final analysis the program for the children is what counts. Today in Illinois we have more money for bilingual education than any other state in the union. We have approximately \$12 million this year and it will be going to \$13 million next year.

Sometimes there is confusion regarding two major aspects of the Federal government's involvement in bilingual education. One aspect is the enforcement of provisions for helping pupils who are unable to learn in English. In the Lau v. Nichols case in 1974 the Supreme Court found that the rights of non-English-speaking children were violated if something special were not done to help them. Consequently, and in interpretation of that decision, the Office of Civil Rights (OCR) of the Department of Health, Education and Welfare has exercised its power to find school districts out of compliance, and to initiate proceedings to cut off Federal funds if a satisfactory remedy is not developed.

On the other hand, Title VII of the Elementary and Secondary Education Act, which we have been discussing, is not in the compliance business. It provides funds for demonstration programs, for which school districts apply. And of course you compete against other people in the country. You present a proposal, different readers read it and grade it and, of course, the highest ones get the funding - not necessarily the most funding, but some funding - and the matter is open to negotiation. There are two offices in Washington to handle the proposals, not only programmatically, but also as to the details of contracts and grants. They have to make sure that you are spending the money correctly, and according to the rules and regulations. Most of us do not know that in addition to the law itself we have to follow another document: the General Provisions. I would strongly recommend that you get these three: the law itself, Title VII of ESEA; the rules and regulations which are usually published in the Federal Register or in your local library; and the General Provisions, which cover all educational programs.

Another question that is often discussed is the transitional and/or maintenance character of bilingual education, as if either transitional and/or maintenance of bilingual education was an end in itself. Both of them are methodologies; they are means to get a child from one point to another. We want professional excellence as teachers and we want educational excellence for children. Now, whether the transitional program is for one year, three years or ten years, it is up to the local district. I don't believe it should be the function of the government to tell us in our particular states how to run these programs. After all, the Supreme Court held in the Davis case that education is a function of the state.

Another criticism is levelled at the cost of bilingual education. Why should it cost more for a class of 30 children if I am hired to teach children as a certified teacher and graduate from Chicago State Teacher's college, when these children are limited English-speaking and I happen to be bilingual? Why will it cost more for me to teach them? It will cost more, of course, if I need another teacher, right, but costs do not excuse a school district from adhering to the Equal Educational Opportunity Act (1974). This is no excuse and it has been found invalid in court.

Now, further, economic and linguistic groupings of children are sometimes seen as segregated groupings. Bilingual education is segregated education in some respects. Yet, the same thing is not said about programs for the gifted and talented, nor about those for the physically handicapped. Nevertheless, it is sometimes said, "Bilingual education is segregation." But again the courts have found that if you follow the four criteria published in the Harvard Educational Review you can have bona fide ability groupings, and this is not impermissible segregation.

Again, some people wonder, is this bilingual education thing "American," or should it be part of the American educational system? And for those folks I would recommend that they go to any public library and pick up a book on American education. Usually they will find these basic assumptions about American education and the role of the schools in American society. Number one, you have to have faith in American education. Number two, you have to have acceptance to change. Number three, the school has to be seen as a supplementary institution. Number four, local autonomy governs in education. And number five, equality of educational opportunity is essential. Now if those assumptions do not apply to bilingual education or education for the gifted, or education for the handicapped, I do not know what does.

I referred earlier to certain legal cases. I am not a lawyer, but there is a helpful article published in the May, 1977 issue of the Harvard Educational Review, entitled "The Legal Mandate." The authors, Herbert Teitelbaum and Richard J. Hiller, discuss all the pertinent legal cases from Lau v. Nichols to Serna v. Portales. No, Lau did not say we had to have bilingual education. And as people wrongly charge us with saying, no, bilingual education is not mandatory. It is one of the options or one of the remedies to help children of limited English-speaking ability. There can be others.

For those who are interested in the relation of bilingual education to cultural identity and cognitive development, I recommend a book called Cultural Democracy, Bicultural Development and Education by Manuel Ramirez and Alfredo Castaneda. It's a book that I have found useful in my graduate class at DePaul University.

Another area that we need to consider is legislation, both at the state and Federal level. There are amendments right now being offered by Senator Albert Quie from Minnesota on a number of titles in ESEA.

First, he proposes that we should serve only the most severely limited English-speaking children. He does not define or say who will define who the most severely limited children are. But as I look at the bill and amendments he is proposing, he is not saying the same thing for reading programs or programs for the gifted. Again, in bilingual education we seem always to be put on the defensive. A different measuring stick gets used when it comes to bilingual programs.

Now, secondly, he proposes models for bilingual education. Some of us have heard of models, but models are only good if they fit your own classroom -- your own particular school, your own style and your system. I don't believe they should be mandated. Not only has Washington had its hand in who gets funded, what gets funded, when it gets funded, where it gets funded, but now it wants to tell us how to teach. But I am confident that this particular amendment will not pass.

I have read the document that was sent to all of us from the United Presbyterian Church's Council on Church and Race. I really welcome such support. We also have the support of the National Education Association, as well as that of many elected officials. We need everybody's help. We must develop coalitions to expand this support, and we have to start today.

There are problems in bilingual education as in all other programs. Not having enough money; we cannot pay the teachers and we cannot develop trained staff. We have appropriate teaching materials in some languages but as soon as we develop materials in Spanish, there's another group to prepare for. In Chicago we have to develop materials for the Vietnamese, for the Greeks, who are a large community in Chicago, and for the many Italian children, and so forth. There are 25 different language groups in Chicago for whom we have to develop programs.

We have to develop, further, the appropriate tests and test methods for assessing the children: We have to have more staff, and this means trained, competent, professional staff. So we have to go to the universities or somehow train ourselves to develop those programs. We need to develop in-service programs, not only for those involved in bilingual education, but for those not involved so they can help break the myths and misunderstandings about bilingual education. We have to look for assessment instruments for ourselves as professionals, para-professionals, parents and administrators. More importantly, we have to look at differentiated curriculums, not only for what the child needs, but where we place him or her. A differentiated curriculum provides for the different needs of children, since obviously not all children have the same needs.

Additionally, of course, states differ in the minimum number of limited English-speaking pupils that are required in a school district in order to mandate a program. In some states it's 20, in some states it's 50. Then there is the further matter of institutionalizing the program. In Chicago, not only do we tap the Federal government and the state but we have gone

beyond in order to make sure that the teacher, the basic needs of the children, and the materials are funded by the local board. If you have children who need bilingual education, it is the responsibility of the system to provide teachers, first of all, who are not Federally funded, nor state funded and who are not adjunct staff, but are funded by the board itself, and secondly to provide the necessary materials.

Now, we apply for Title VII funds, of course, but that is not the only Federally funded program to provide bilingual monies. There's the Emergency School Aid Act, for example, and there's the Vocational Education Bilingual Act that nobody has tapped. When I was in Washington, most of the time the money just sat there. You may apply for various state programs, which are not necessarily earmarked for bilingual education, but can be a resource, nonetheless. How about a gifted program that is bilingual or a handicapped program that is bilingual, or a vocational education program with a bilingual character, and so forth?

You may choose as a local school district to set aside a certain amount of money for bilingual education, and that is your local commitment. Or more important, again, you may choose to start institutionalization of bilingual education. That means that you start insuring that the child is going to have a teacher, no matter what. But you also have to include provisions for direct and indirect services. If a child needs a psychologist, you should have a bilingual psychologist, a speech therapist, social worker, nurse and so on. This is the direction that we are taking in Chicago and I think the same is true in certain cities in California and Texas as well.

How does this get accomplished? Obviously we must turn now from the educational question and take a few minutes for the political question. You have to start lobbying. Not only lobbying in the capitol, which for Connecticut happens to be right here in Hartford, which is a lot easier than for us in Chicago where we have to travel 300 miles, but you need to start with the friends of education wherever they may be. You have to tell them: yes, this is what we need, yes, we will support you, yes, we need your support.

We have to start looking at our system to see if we have the facilities. Do we have the capability to deliver the program next year, July 1, in Connecticut and such and such a date in Massachusetts? If we do not have enough special education teachers and enough reading specialists, if we do not have enough administrators, can we set aside monies for these needs? We have to look at the community involvement component; there has to be an overall community power base for the bilingual program. We must develop that component in order to work with the parents, not after school, you understand, but as a regular part of the program.

Now in Chicago, we don't get that much money from the Federal government. We get only \$2.6 million. The reason I say that's not a lot of money is because it is compared to the \$12 million we get from the state. If you look at other states like New York or California, they get a great deal of

money from Title VII, but very little state money. So, maybe the people in Washington are saying to us; the more money we get from the state, the less they will give us in punishment, from Washington. States which put up only a little money seem to get a lot from Washington.

We not only have programs in Chicago that meet the mandate, but we try to develop programs when the mandate does not oblige us. For example, what do we do for children when they are less than the mandatory number, like 19 or less? We might say, well, we don't have to meet their needs. We are developing a program in Chicago, however, for 19 or less of a minority language group, where any number from 6 to 19 children might be involved. How do you develop bilingual programs to meet their needs? One way is to bring them together in mini-magnet schools. Another is by developing a plan for itinerant teachers; children don't have to be bused, the teacher moves.

There are a number of useful documents that are coming along on bilingual education, including articles in the current (December, 1977) issue of Phi Delta Kappan, and the one in the Harvard Educational Review that I've already mentioned. An additional one that I would like to recommend to you is a monograph published in 1975 by the Center for Applied Linguistics in Arlington, Virginia in their Bilingual Education Series, entitled The Current Status of U.S. Bilingual Education, by Gelfert, Harper, Sarmiento and Schember.

Finally, let me leave you with a reminder. We can learn from other school districts and other states and even other countries, but in the final analysis it's what we do in our own schools and our own school districts that counts because whether the children succeed is up to us right there at home. This is not just a challenge. It is our responsibility.

1. Editorial note: The article to which Vasquez refers is "The Legal Mandate," by Herbert Teitelbaum and Richard J. Hiller in the May, 1977 issue of the Harvard Educational Review. In it the authors make note of the four requirements under ESAA regulations for allowable bona fide ability groupings where separation from other pupils takes place for more than 25 percent of the day. "First, placement in the group must be based on educationally relevant, nondiscriminatory, objective standards of measurement. Second, the grouping must be maintained during the school day for only as long as necessary. Third, it must be designed to meet the student's special needs and to improve academic achievement and performance through specially designed curriculums taught by specially trained instructional personnel. Finally, the groupings must be shown through objective testing to be educationally beneficial. Bilingual programs that separate minority from non-minority students for more than 25 percent of the school day should have no difficulty satisfying these ESAA requirements ..." (pp.160.161)

WHERE DO WE STAND IN CONNECTICUT?

The Honorable Teresalee Bertinuson
Representative, District 57
State of Connecticut

My role here today is to try to bring to you an understanding of where we stand in Connecticut on meeting the needs of the student in our public schools who does not function well enough in English to benefit by the instruction given in our regular classrooms. It is a complex question, involving as it does both Federal and state laws and regulations.

As always in speaking to a group who are looking at a problem from varying viewpoints and degrees of knowledge, it is difficult to know how much you know, or how much you want to know. What I will do is to give you a brief history of the development of bilingual education in Connecticut, some discussion of the provisions of the new state statute, and a look at the possible conflicts between that statute and Federal guidelines. If I skip over areas with which you are not familiar, please feel free to ask questions.

Although some Connecticut cities have been attempting to deal with problems caused for children in school by a language barrier for some years now, there is no doubt that the major impetus for action came from the Supreme Court decision in Lau v. Nichols in 1974. As we have heard, the Court found that schools districts violate the civil rights of students of non-English speaking background if the districts do not establish programs to rectify the student's language problems. To help school districts meet the requirements imposed on them by this decision, the Office of Civil Rights issued a set of remedial guidelines, usually referred to as the Lau guidelines.

Between 1974 and 1976, the Office of Civil Rights (OCR) investigated the compliance of local education agencies with bilingual education guidelines in cities which had a non-English speaking enrollment of more than 5%. When a district is found to be in non-compliance, it is given thirty days to submit a compliance plan. Compliance is technically voluntary because the Office of Civil Rights is operating under guidelines developed in response to the Supreme Court decision, rather than regulations tied to Federal law. However, if the district refuses to comply, OCR will begin proceedings which can lead to the loss of Federal funds.

The OCR acts independently of state education agencies. In fact, according to an Equal Rights Opportunity specialist in the Boston regional office of HEW, there are at present inadequate communications between OCR and the State Department of Education. The state agency is only notified if a school district is cited for non-compliance. In such cases, a letter is sent to the state agency informing it of the citation and requiring it, if the local district does not file a satisfactory plan, to cut off the Federal funds which the agency distributes.

During 1975, which was an early period in the development of compliance checks, four Connecticut cities -- Bridgeport, Hartford, Stamford and Waterbury -- underwent compliance checks initiated by the OCR. Of the four, only Waterbury was found to be in compliance. Since 1976, the OCR has been under court order to do

compliance checks only after a complaint from a group or individual. To date, four additional cities have been investigated under these conditions -- Meriden, New Britain, New Haven and Norwalk. All seven of these cities, not counting Waterbury which was already in compliance, either have submitted or are developing compliance plans.

Meanwhile, the State of Connecticut was moving slowly toward a recognition of its responsibilities in the area of bilingual education. After three years of discussion, compromise, hard work and lobbying -- all the things that go into the political process -- Public Act 77-588 was signed into law in the 1977 session of the General Assembly.

Basically, the Connecticut law requires a local board of education, after September of 1978, to provide a program of bilingual instruction if there are 20 or more children identified as dominant in a single language other than English enrolled in any one school in that district.

It should be noted here that under the Lau guidelines, a bilingual plan is required if there are only 20 such students in an entire school district.

The immediate question arises, then, as to a conflict between Connecticut's law and the Federal guidelines, which are obviously more stringent. The practical effect is this: if a city has undergone, or undergoes in the future, a Federal compliance check, it must meet the more stringent Federal requirements or place its Federal funding at risk. However, the State law applies to all Connecticut cities and towns, which must now go through an identification and assessment procedure spelled out in the Connecticut law and regulations -- and must provide a bilingual program if it finds the number of eligible children as specified in the state, 20 per school as opposed to 20 per district.

You may well ask, then -- and it was asked in the debate when the legislation was passed -- why should we have a Connecticut law at all? Why not just wait for the OCR to get around to the cities one by one, and bring them into compliance with Federal guidelines?

I think there are two basic answers to this question. First, and really most important, the State has the constitutional responsibility to provide equal educational opportunity to all its children. Clearly, a child who cannot function adequately, or at all, in the language in which a class is conducted, does not have an opportunity to learn. By putting this law on the books, Connecticut acknowledges its responsibilities to these children, and at the same time assumes the parallel responsibility of supervising and monitoring the local school districts as they fulfill their obligation.

The second reason for passing this law and one of the reasons that made it possible for us to get enough support to get it through, was to provide some financial help to the cities and town to help them meet this obligation, not \$8 million or \$12 million but \$1.3 million, I believe, for the first year, provided that we can meet the timetable that's built into the law.

Since the regulations were only approved last week, they now have to go out to the towns who must get their data back to the State Department by February 1. It's going to be a very tight schedule but we cannot distribute any of the money until we have the total count from the cities because the money will be distributed on a percentage basis. If Bridgeport, for example, has 15% of the eligible children in the state, Bridgeport will get 15% of the \$1.3 million. So until we have the total count, there is no way that we can apportion the money. The State Department of Education has worked very hard to get these regulations drawn up. If the local districts cooperate, as I am sure they will, we will be able to get that money out to the towns this year.

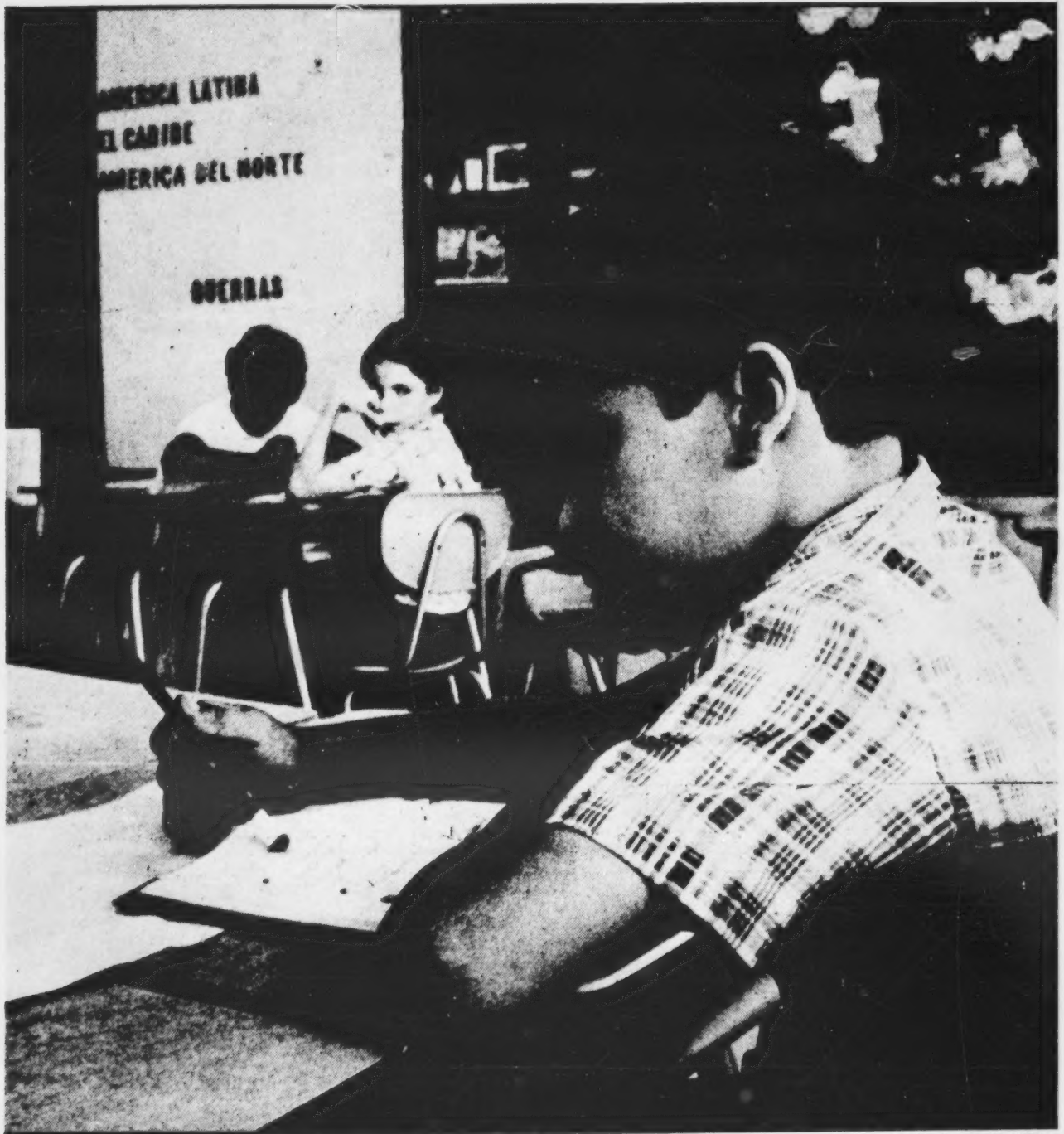
Another reason for having the Connecticut law on the books, even though eventually we would be brought into compliance with the Federal guidelines, is that compliance with the Lau guidelines, as I mentioned before, is technically voluntary; they really do not have the force of law. But the regulations implementing the state's Bilingual Education Act do have the force of law within the state. With the approval of the regulations last week, they are now in effect.

I'd like to mention another matter at this point, because Mr. Vasquez made a point of the importance of local districts assuming some of the responsibility so that bilingual programs are not all built on soft money. Under Connecticut's law, the responsibility is local, as it is for all delivery of educational services. It will be supervised by the state and funds will be distributed by the state, but not in the sense that funds are distributed to cover an open-ended program. The responsibility will belong to the cities and towns, however, with whatever help we can get to them from the state plus Federal monies.

We come now to another potential conflict, one which exists between desegregation law and regulations, and bilingual education regulations. At this moment in Connecticut, proposed desegregation regulations to implement our Racial Imbalance Law, are just beginning the long journey toward approval. If they are adopted as proposed, it appears that the conflict would be minimized. These proposed regulations would permit de facto segregation if it can be "justified solely on the basis of educational needs." They also acknowledge that any plan to correct racial imbalance should "recognize and reflect pupil and community needs for maintaining racial and ethnic identity." I was pleased to see that provision in the proposed regulation, and thought of it last night as we listened to Msgr. Baroni's dream of a pluralistic society.

The more serious potential conflict however, occurs at the Federal level. It has been assumed that, since the Office of Civil Rights has oversight and compliance responsibility for both desegregation and bilingual education, some areas of conflict would be overlooked. However, OCR has recently accused the New York City Board of Education of operating segregated classes, many of which, according to New York, were the result of Federal Court requirements for bilingual education. The answers are not in on this one, but I believe we must be aware of potential problems in this area.

For the Schools, Bilingualism Si!



Jose Mendez in a class taught in Spanish at Northeast Middle School in Stamford

The New York Times/Roger Strom
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Finally, I will just mention one other facet of bilingual education, which Mr. Vasquez discussed quite thoroughly, and this is Title VII of the Elementary and Secondary Education Act. This title establishes funding for voluntary pilot-type demonstration programs in bilingual education. Since these projects are voluntary, there seems to be no danger of conflict with state law or Federal guidelines.

This concludes my history of how we got to where we are in Connecticut in bilingual education. I hope I have not succeeded in confusing you more than you were to begin with. I believe progress has been made -- but I would not deny that much remains to be done.

REPORT OF GROUP DISCUSSIONS

Conference participants were divided into six groups which spent two extended sessions in discussion, reporting back at the luncheon meeting on the second day.

The groups were asked to identify both issues and recommendations in their discussion and their reports. It will be seen, however, that the listing that follows intermingles the two. In retrospect, the concerns seemed to fall into seven general headings and they have been grouped this way below. For the most part, the reported items use the same words in which they were given at the conference.

No approval or consensus was asked by the whole conference of these reports so they stand simply as the expression of concerns that emerged in the small group discussions.

A. Community and Public Understanding, Support and Involvement

- Massive public education program is needed; to be conducted cooperatively by public, private and community group sectors.
- Community education needed regarding laws and individual power in politics.
- Bilingual education is a political issue. Educate the people to vote, thereby using the vote as a lever. Use our energy and influence in the local community... Teachers should be involved in community.
- Improve public relations between school and community; problem of pitting one program against another.
- Develop leadership in minority communities.
- Develop effective program to convince people outside the "vested interests." Need for support from mainstream, tax-payers and Anglo public and staff.
- Involve churches: ethnic festivals--celebrate heritages in social functions; church discussions on how to help child in school; publicize research on bilingualism.

B. Teacher, Staff and School-wide Education

- Lack of training and certification standards for teachers. Work through state department of education and teacher training institutions to develop meaningful programs; establish certification standards; develop resource centers; conduct in-service workshops.
- Proficiency needed both in communication skills and subject matter.
- Need for change of attitude: teachers must feel need to change, public should demand school system provide language and training for teachers; key people within school must support program.
- Training needed for English-speaking staff too.
- Communication with Puerto Rico department of education regarding teacher standards.

- Develop recruiting program for teachers in universities.
- Consciousness-raising for support among unions, foreign language associations, Council on Basic Education, etc.
- Consciousness-raising among book publishers.

C. Standards and Evaluation of Programs

- Develop evaluative criteria, curriculum materials and trained staff in order to identify special needs and provide mastery learning for each individual.
- Create programs to provide bilingual education in areas of cognitive, physical, emotional and cultural development.
- Standardization of program within a city is needed because of mobility, in regard to textbooks, expectations of "grade level," etc.
- Must determine when appropriate to learn a second language.
- No continuity in curriculum development from city to city.
- Strengthen staffing of state department of education for evaluation of programs.

D. Parent Participation

- Organize Parent Advisory Councils in every school and district to deal with issues of programming, policies, in-service training; must include non-English and English-speaking parents.
- Develop parent participation in board meetings and hearings; leadership of parents needed to "facilitate school board responsiveness."
- Learn from other parent groups how to "work the system."
- Develop an educational process that shares the responsibility with the family and other segments of society.

E. Support of Administration and School Board

- Lack of commitment on part of local school board; parent and community interpretation/pressure needed.
- Board members themselves not qualified in more than one language.
- Non-commitment of top administrators despite school board commitment.
- Need for understanding by professional staff and school board, as well as parents and community, of bilingual, bicultural education as integral part of school system.

F. Purpose, Philosophy, Policy

- Office of Civil Rights requires that all children must receive a meaningful education.
- Responsibility of school to prepare academically proficient graduates, regardless of language.
- Overcome remedial attitude toward either language; first and second languages must be seen as equal.
- Ideal is to offer bilingual and multicultural education to all children.
- At same time: primary need is to educate children whose first language is not English.

- Provisions of state law are minimum, not maximum, requirements for children dominant in another language.
- Should not goal be to provide bilingual, bicultural education Kindergarten through 12th grade?
- Wholistic view needed of bilingual education as part of larger goal of multicultural society; "intercultural competence" as goal in educational philosophy.
- Work to change Connecticut law to include provisions for history, geography, and contributions to American life of linguistic groups; in meantime, voluntary inclusion by local school board of cultural component in curriculum.
- Provide wherever possible for equitable participation of non-public school children in publicly funded programs.

G. Other Issues and Recommendations

- Territorial problems of New York bilingual center with Connecticut.
- Lack of understanding of Puerto Rico/States relationship; colony/colonizer psychology.
- Maintain contact among conference delegates.
- Representatives from each city write a press release for local newspaper.
- NCC sponsor or help organize a follow-up conference same time next year.
- "Barriers can't make us stop--we must move on."

RESPONSE TO GROUP REPORTS

Dr. Kenneth A. Lester, Consultant
in Bilingual, Foreign Languages
and ESOL Education
Connecticut Department of Education

Let me preface my comments by noting that the responses I have made to the reports presented from the discussion groups address the issues which strike me right now as most deserving of notice within the limited time available. All of the items in the group reports are thoughtful and should receive consideration in some manner, perhaps at a follow-up meeting.

First let me add one resource to those mentioned by Sylvia Rodriguez in her presentation. A television program which has the potential of developing positive attitudes about Spanish-speakers in an urban environment is the program produced by Connecticut Public Television, "Mundo Real." This series of one-half hour dramatic episodes can have an impact on both Hispanic and Anglo viewers.

In reviewing the Connecticut Bilingual Education Act and considering its implications, all should realize that it is not presented as the basis for a model bilingual program. Rather, it supports the minimum that any reasonable person would expect a school district to provide its children whose dominant language is one other than English. If this minimal program becomes the maximum that any school district offers its students, the development of bilingual education in Connecticut will be severely limited.

A philosophy for bilingual/bicultural education which comes much closer to what I would consider to be an ideal is described in the paper by the Council on Church and Race of the United Presbyterian Church which was sent to you as part of the conference material. Rather than repeating the points so well stated in that paper, I will call it to your attention and ask that you read it carefully, if you have not already done so.

Public relations are extremely important. However, let's not get involved in talking only to each other. A public information program should be designed to inform and influence educators and the community at large who are a part of the "majority" culture. Bilingual programs cannot flourish in a hostile environment. Unless a significant portion of the "majority" decision-makers understand the purpose and need for bilingual programs, they will never grow to their full potential.

Teacher training must be addressed by local education agencies, the State Department of Education and institutions of higher education. Adequate training programs for teachers in bilingual education must be developed, but we cannot wait for changes in certification regulations to serve as the basis for these programs. Certification standards change slowly, and we cannot afford to wait for those changes to take place before establishing good training programs.

It is unfortunate that the state Bilingual Education Act does not specify that a cultural component be included within the curriculum. However, the state law does not prohibit the inclusion of a cultural component, and I would advise

that your energies might better be expended in promoting this addition at the local level. There is considerable resistance by legislators to the inclusion in bilingual programs of study of the child's native heritage, and a great amount of pressure would have to be exerted in order to get the law changed in this respect. There is no guarantee that any amount of effort would succeed for a period of several years.

Bilingual education programs at the secondary level which are appropriate in offering equal educational opportunity to students who are limited in English proficiency will be difficult to implement. The state law will require such programs where there are at least 20 students in a high school who need them. It will take much goodwill and creative thinking on the part of educators in order to develop these opportunities.

This consultation has been a valuable one. I hope the organizations and communities represented here will carry forward the recommendations of the conference. The support of the church and community groups will be particularly critical if we are to succeed in making bilingual education in Connecticut an opportunity for all students to receive better schooling.

FACT SHEETS ON SCHOOL PATTERNS

Bridgeport, Danbury, Hartford
Meriden, New Britain, New Haven
New London, Stamford, Waterbury

Each of the city delegations which participated in the Hartford Consultation was asked to prepare responses to a number of questions relating to bilingual programs in its school system. For the most part the information was supplied by school administrators in the district.

Following are the questions:

1. What is your city population?
2. What is your school population?
3. What is the racial, ethnic and/or language composition of the school population in your city, by percentage, for:
 - pupils
 - administration
 - teachers
 - school board
4. Is there a bilingual, bicultural program in the schools, either at the elementary or secondary level? Please describe it briefly, including comments on its history, whether it is in compliance with the Office of Civil Rights, its current status, etc.
5. Are there policy statements of the Board of Education regarding bilingual, bicultural programs? If so, please attach them.
6. Is there now a desegregation plan in effect in the school system or being prepared? Please describe. Are there any cases in court?
7. Is there a program on human relations or multicultural understanding in the schools, either among the pupils or teachers? Please describe.
8. Are there other issues that your city delegation has identified in connection with these questions?

BRIDGEPORT

1. City population: Approximately 150,000
2. School population: 22,323
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>	<u>Administration</u>
.15 Native American	8.2 Hispanic
.46 Asian American	10.7 Black
29.8 Hispanic	81.1 White
33.4 White	
36.2 Black	

<u>Teachers</u>	<u>School Board (actual number)</u>
5.4 Hispanic	1 Black
15.4 Black	2 Hispanic
79.1 White	6 White

4. Bilingual, bicultural program:

The Bridgeport Public School system is presently in the process of implementing its Lau Plan for Equal Educational Opportunities for Non-English Dominant Students. The plan was developed as a result of a citation by the U. S. Office for Civil Rights.

According to the plan, all Spanish and Portuguese students in Grades 1-8 receive Transitional Bilingual Education Services, while other language students will receive intensive English as a Second Language training while also participating in regular classrooms.

5. Policy statements: Yes. See the Bridgeport Lau Plan.
6. Desegregation plan: Yes. Presently on hold. Court case is pending.
7. Program on Human Relations: No
8. Other Issues: No response

DANBURY

1. City population: 60,000
2. School population: 10,564
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>	<u>Administration</u>
1 Asian and Native American	3.5 Black
3 Hispanic	96.5 White
9 Black	
87 White	

<u>Teachers</u>	<u>School Board (actual number)</u>
.1 Asian American	1 Black
.9 Hispanic	9 White
4.8 Black	
94.2 White	

4. Bilingual, bicultural program: No
5. Policy statements: No
6. Desegregation plan: No
7. Human relations:

The school system has developed a system-wide Human Relations program, designed by a staff committee and conducted during monthly half-day sessions. The need for such a program was determined through a survey of the staff. Speakers, panels and small group discussion sessions were used.

Under a combination of Title IV funding, Board of Education money and private grants, a Race Awareness Project went into operation in January of 1977. This Project, sponsored by the Association of Religious Communities, is a sustained training project for the public, private and religious educational institutions in the City of Danbury, to promote positive attitudes and behavior with respect to racial and ethnic differences.

8. Other Issues:

The delegation thinks it is important:

- to assess community interest in and desire for a bi-lingual, multi-cultural program,
- to pursue a policy statement on such a program from the Board of Education,
- to seek community involvement in planning and implementing same.

H A R T F O R D

1. City population: 138,175 (1975 city census)
2. School population: 27,596 (10/1/77)
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>		<u>Administration</u>	
31.2	Hispanic	4.2	Hispanic
49.6	Black	26.3	Black
19.0	Caucasian	68.3	Caucasian
.2	Other	1.2	Other
<u>Teachers</u>		<u>School Board</u>	
7.2	Hispanic	11.1	Hispanic
22.9	Black	22.2	Black
68.9	Caucasian	66.7	Caucasian
1.0	Other		

4. Bilingual, bicultural program:

Compliance plan submitted to Office of Civil Rights in August, 1976 with following major goals:

1. To identify and assess the language dominance and proficiency of all Hartford pupils.
2. To assess and interpret the cognitive needs of basic skills (reading and math) and language proficiency in the native language (listening, speaking, reading, and writing) of all Hartford pupils identified as either bilingual, predominantly non-English or a mono-lingual non-English speaker.
3. To develop an instructional program that is comparable in scope and sequence to the English curriculum for all Hartford pupils identified by goals 1 and 2 above (the target population).
4. To provide training for teachers and paraprofessionals which will enable them to assist students in the target population in achieving their full potential in the home language and culture as well as in English. All staff training will be directly related to ultimately improving student performance.
5. To implement the established instructional goals for Hartford pupils who are speakers of other languages (the target population).
6. To demonstrate, document and evaluate learner growth.
7. To improve the community relations. (See Attachment "A").

5. Policy statements: (See Attachment "B")
6. Desegregation plan:

Desegregation Plan (A Plan Resulting in the Reduction of Minority Group Isolation) was submitted in January, 1977 to H.E.W. for funding under the Title VII Emergency School Aid Act.

7. Human relations:

A Hartford Public Schools Human Relations Central Committee works with student groups in the schools.

Additional activities take place as well. In particular, there is a Human Relations Social Literacy Cadre currently operating to plan work sessions in some of Hartford's elementary schools.

8. Other issues: No response.

ANNUAL REPORT
BILINGUAL/BICULTURAL EDUCATION

I. Objectives and Achievements

- A. To identify all students whose dominant language is other than English.

TESOL teachers identified all students of limited English speaking ability in the schools they served.

This process of system-wide bilingual language assessment is a new field which has presented numerous problems. Tremendous progress was made in this area in the 1976-77 school year, but the process is still in need of further refinement.

Although the student language survey conducted in the Spring of 1976 has provided a good beginning for system-wide identification of students in need of Bilingual/Bicultural Education, there was no built-in student follow-up system at that time nor did we possess the testing instruments necessary to make the information useful for student placement.

During the 1976-77 school year several instruments were tried. As a result, a comprehensive language assessment program for the 1977-78 school year was developed. Implementation of said program will begin in September 1978. This program will not only provide much needed data for proper student placement and evaluation, but it will also bring us into compliance with the Office of Civil Rights and enable us to seek state funding under the new Connecticut bilingual law.

- B. To plan an instructional program for students so identified.

System-wide technical assistance in the development and implementation of bilingual/bicultural programs was provided by a team of five bilingual development specialists together with two bilingual curriculum specialists.

They have provided staff training in bilingual education methods, conducted conversational courses in Spanish, Italian, and Portuguese for teachers and other support staff, and provided assistance to schools in the purchase of curricular materials in these and other languages.

Work is continuing on the articulation of a 7-12 curriculum for bilingual/bicultural programs that is comparable to the mainstream offerings. This effort has been coordinated closely with department chairpersons, school staff and administration.

A continuous progress profile for students in Spanish, Reading, parallel to the one used by the Reading and Communications Arts Department has been implemented.

A bilingual/bicultural policy was developed with extensive input from parents, teachers, students and administrators. It was adopted by the Hartford Board of Education on January 18, 1977.

- C. To have such programs operational by the second semester of the 1976-77 school year.

There has been a 35% increase in the number of bilingual/bicultural programs in the Hartford Public Schools.

All three high schools, both middle schools as well as elementary schools have some bilingual/bicultural programs at the present time.

The fact still remains, however, that only 50% (2,500) of the students identified as in need of bilingual/bicultural education are being served.

II. Description

A. Overview

A Coordinator, an Assistant Coordinator, five Bilingual Development and two Curriculum Specialists work on the development, implementation, and evaluation of bilingual/bicultural programs. Areas of responsibility range from translation services, staff training, curriculum development, program information to parents and community, direct services to students, recruitment, and technical assistance to school and central office staff in the development and implementation of bilingual/bicultural programs.

B. Looking toward next year

The student language identification and academic assessment process of students of limited English speaking ability will be implemented system-wide. This process provides for an on-going student assessment and follow-up that will enable school staff to generate up-to-date information on individual students as needed. Student movement within and without the school system will also be up-dated as it occurs, obviating the need for another large-scale system-wide student assessment.

The Hartford Public Schools will receive State monies under the Connecticut bilingual law, Public Act. No. 77-588, an Act concerning Bilingual Education, based on the student identification and assessment process and what percentage of students covered by the law are enrolled in the Hartford Public Schools. The total appropriation for the State of Connecticut is \$1.3 million to be expended in the 1977-78 fiscal year.

Staff training needs will be assessed in all program areas (curriculum, methods, program implementation, student assessment, etc.) in the Fall of 1977. Staff training for Bilingual/Bicultural Education will be planned accordingly.

The acquisition and development of curricula for bilingual/bicultural programs will be expanded. A Portuguese reading and language arts curriculum K-6 will be developed. Content area materials in other languages based on demonstrated needs will be developed and/or purchased for use in existing programs. At all times comparability with the "mainstream" curriculum will be maintained.

Edna N. Smith
Coordinator for
Bilingual/Bicultural Education
1976-77

HARTFORD BOARD OF EDUCATION - BILINGUAL/BICULTURAL POLICY - JANUARY 18, 1977

WHEREAS, the Hartford Board of Education recognizes that linguistic and cultural pluralism is not only a reality, but also a positive element in American society, and that the schools are one of the most important and influential vehicles through which linguistic and cultural strengths are developed, attained, and fostered, and where linguistic and cultural stereotypes are eliminated;

WHEREAS, the Hartford Board of Education affirms that the school system must help distinct linguistic and cultural groups to realize their self-worth and value and that the failure of these children to complete school programs has been in part due to the inadequacy of the school system and is not the fault of the children or their backgrounds;

WHEREAS, the Hartford Board of Education affirms that the ability to function in more than one language and culture is a desirable educational goal in modern society;

WHEREAS, the Hartford Board of Education affirms that appropriate bilingual-bicultural educational programs must be implemented in order to provide effective and equal education to all children in its public schools, rather than in response to external demands, funds, or political pressures;

WHEREAS, the Hartford Board of Education affirms that bilingual-bicultural education is based upon the need to incorporate multicultural strengths with respect to the student's home or native heritage in the belief that all children in its public schools have a right to share these strengths,

WHEREAS, the Hartford Board of Education accepts the responsibility of providing all students with the opportunity to participate in a program which will enable them to become bilingual and bicultural;

WHEREAS, the Hartford Board of Education affirms that all students, regardless of native linguistic and cultural heritages, must be guaranteed equal and effective career and employment opportunities and that bilingual-bicultural facility enhances those opportunities;

IT IS HEREBY RESOLVED this 18th day of January, 1977, that:

1. The educational policy of the Hartford Public School System shall be one which will in all academic, non-academic, and non-instructional services, from Pre-Kindergarten to adult education, reflect the different languages and cultures of all students in the schools and will not be linguistically and/or culturally biased towards any one language and/or culture.

2. The school system will implement and maintain an ongoing evaluation to insure equality and comparability between and among the bilingual-bicultural programs and other programs.

3. All cognitive, diagnostic ability testing, and language dominance assessment will be done by qualified school personnel using valid and consistent testing materials which are linguistically and culturally relevant.

4. A specific plan will be developed in order that certified, qualified bilingual personnel will be actively recruited in all academic, non-academic and non-instructional services; at least in proportion to the numbers of children with distinct linguistic and cultural backgrounds.

5. Instructional materials, methodologies and techniques appropriate to each of the distinct linguistic and cultural groups will be identified, acquired, adopted, developed and integrated throughout the entire school system. Instructional personnel, including pupil personnel, will be trained and/or retrained to use these materials, methodologies and techniques.

6. The scope and sequence of the bilingual/monolingual programs will be comparable, allowing all students the opportunity to continue studying the native and second language at all levels.

7. The administration of each school will inform and involve the teachers, parents, students, and community in the ongoing planning, implementation and evaluation of the bilingual-bicultural program.

8. Co-curricular activities will be provided in each school in such a manner as to include all students as equals regardless of distinct linguistic and cultural backgrounds.

9. Each school will initiate, encourage and facilitate the development of relevant career skills and vocational training programs for all students regardless of distinct linguistic and cultural backgrounds.

10. The school system will advocate the rights and needs of students regardless of linguistic and cultural backgrounds, and will seek appropriate financial support from the Court of Common Council, The Connecticut General Assembly, and the Federal Government, although the existence of the bilingual-bicultural programs will not be contingent on outside funding, but will be treated equally within the city's comprehensive funding sources.

11. The school system will communicate effectively with and involve parents of all linguistic and cultural backgrounds in all matters pertaining to the education of their children. To insure effective communication between the school system and the various communities it serves, the school system will establish and maintain an ongoing centralized statistical-data gathering center which will provide a continuous flow of information. This information should serve as a key instrument for the establishment of present and future priorities according to identified needs.

12. Upon adoption of this policy, the Hartford School System makes itself accountable for its implementation. To insure the implementation of this policy and to assure its continuing effectiveness, the Hartford Board of Education will establish a permanent Bilingual Program Evaluation Committee which will devise specific evaluation criteria by June 30, 1977. This committee will thereafter, present an evaluation of the bilingual program at an open meeting of the Board of Education, each January. Recommendations for improvements or changes in the pre-kindergarten through adult education bilingual programs will be considered and then either adopted or rejected at its next regularly scheduled meeting. When recommended improvements or changes are adopted, the superintendent will be responsible for their implementation. This committee will be composed of representatives of administrative and instructional staffs, pupil personnel services, student body, parents, and members of community groups.

M E R I D E N

1. City population: 56,300
2. School population: 9,888
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>	<u>Administration</u>
.7 Asian and Native American	5.89 Minority
12.8 Hispanic	
80.7 Caucasian and others	

<u>Teachers</u>	<u>School Board</u>
4.17	0 Minority

4. Bilingual, bicultural program:

Yes, there is a bilingual, bicultural program in our school system at the elementary level, as well as the middle school level. Two of our elementary schools have bilingual, bicultural programs. At John Barry Elementary School it is from Kindergarten through Grade Five and at Israel Putnam Elementary School, it is from Kindergarten through Grade Three. At Jefferson Middle School, we have the bilingual, bicultural program in Grades Six, Seven and Eight. The initial program began at John Barry Elementary School a little more than three years ago. It is a pairing model which has developed over the years with much communication throughout the state. Mr. Richard D'Angelo, John Barry Principal, will be able to speak in depth to any of those who wish to hear a historical development as well as an explanation of our present program. We presently have a letter that we have received from the Office for Civil Rights concerning not only bilingual, bicultural education but other questions concerning our minority population. At this time it is being reviewed by our entire staff.

5. Policy statements: (See Attachment "A" for description of our bilingual/bicultural programs.)

6. Desegregation plan:

We do not have a desegregation plan in effect at this time. As was noted in a previous question, we have a letter of findings from the Office for Civil Rights in Boston, and we are presently developing a plan to develop a multi-cultural education program within our school system.

7. Human relations:

During the past summer we had a three day in-service program with all school system administrators concerning multi-cultural education. We have involved the entire administrative staff during this school year with multi-cultural education in our schools and most, if not all, are involving some of their Management By Objectives Program as well as their evaluations of teachers with multi-cultural education. Plans are presently being developed to coordinate programs throughout city schools.

8. Other issues:

During the last eighteen months our entire organization has been deeply involved with these issues as well as others concerning both our minority population and the population of our entire student body. All youngsters should have a multi-cultural equitable education. We are looking forward to meeting with people from other communities so that we can get other ideas and share some of our thoughts concerning these important and appropriate issues.

THE BILINGUAL/BICULTURAL PROGRAM

Philosophy and Goals

"Every child is entitled to equal educational opportunity. Schools shall provide equal educational opportunities for students dominant in a language other than English by offering instruction and services which:

- a. effectively help the student to learn English;
- b. are conducted in a language understandable to the student and
- c. give full recognition to the students' dominant language and offer opportunity for maintenance of skill in the language."

The above quotation is taken from a position statement issued by the Connecticut State Department of Education in June, 1975. Proudly, the Meriden Public School System recognized these obligations several years prior to the issuance of the State's position statement. After a year of study and planning, Meriden began its Bilingual/Bicultural Program in September, 1974. Since its inception, the program has been expanded to serve the needs of Spanish-dominant students at both the elementary and secondary school levels.

The Meriden Bilingual/Bicultural Program is designed to accomplish the following goals:

1. To provide academic subject matter instruction in the dominant language of the student.
2. To provide instruction so that the student will gain competence in English.
3. To impart a knowledge of the history and culture associated with the student's language, thereby providing a means to enhance the pupil's self-image.
4. To provide children with the opportunity to participate with and learn from children with different cultural and ethnic backgrounds.

The rationale behind the Bilingual/Bicultural Program is sound--teach the children in the language that they speak and understand, while enriching them with more knowledge about the culture that is associated with that language. Until this basic theory was accepted, children who had little or no knowledge of English were placed in an Anglo classroom and expected to maintain an educational growth equal to that of their English-speaking peers. Failure on their part to keep up with such a pace caused Spanish-dominant students to be labeled slow learners and, in some instances, failures.

Prior to bilingual/bicultural education, the Spanish-dominant students were serviced by a program known as E.S.L. (English as a Second Language). E.S.L. is an intensified English-language program which has an ultimate goal of teaching English to the Spanish-dominant student. Unfortunately, it has taken students as long as three years to gain fluency in English while enrolled in an E.S.L. program. Meanwhile, these students frequently fall farther and farther behind their English-speaking classmates. In such instances, by the time an acceptable level of English-language proficiency is attained, the opportunity for academic growth has been curtailed, if not destroyed, by frustration.

We are hopeful that bilingual/bicultural education will eliminate this frustration and provide a successful school experience for all Spanish-dominant children; one that will make them proud of their knowledge of both languages and both cultures.

Criteria for Inclusion in the
Bilingual/Bicultural Program

To be eligible for inclusion in the Meriden Bilingual/Bicultural Program, a student must be Spanish dominant. The term Spanish dominant means that the student is more fluent and more comfortable in Spanish, in both written and oral communication skills.

The student's language dominance is determined in two ways. First, the Inter-American Test is administered in both English and Spanish. The student's two scores are compared, and he or she is considered dominant in the language in which he or she received the higher score. The second determinant for placement in the program is teacher judgment. Personnel involved with the student assess the student's language ability in English and Spanish, and then make a recommendation for proper placement. After considering all factors, a decision on placement is made by a bilingual team.

Since the Bilingual/Bicultural Program is in operation in only two schools at the elementary level and one at the middle school level, students, on occasion, may be enrolled in the program from other districts, if space is available. If one of the non-bilingual schools has a pupil whom they feel would benefit from the Bilingual/Bicultural Program, the procedures are as follows:

1. The principal of the non-bilingual school will contact the principal of the bilingual school to determine if space is available for added students.
2. If it is determined that space is available, the parent is contacted for approval for a screening to take place.
3. If parent approval is given, a bilingual member of the staff will administer the Inter-American tests to determine the student's language dominance.
4. A team from the Bilingual/Bicultural Program will interview the student and confer with the E.S.L. teacher, classroom teacher, and principal.
5. The team will then review all factors including test scores, staff recommendations and the results of the interview and make its recommendation.
6. The parent will then be contacted and informed of the decision.
7. Finally, transportation will be arranged for the student, if needed.

The Elementary School Bilingual/Bicultural Program
The Pairing Model

During the year of planning for the Bilingual/Bicultural Program, staff members visited bilingual classrooms throughout the State. After studying the various programs, Meriden adopted the Pairing Model as the program that best suited its needs.

The Pairing Model is an organizational plan and technique that offers children instruction in both languages on an equal basis. This equal basis is reflected in the time and effort invested in each language. The pairing team consists of two teachers, one Anglo and one Hispanic, and a bilingual aide. This bilingual team instructs two classes of Spanish-dominant children. In the present organization, the two classes consist of two consecutive grade levels; for example, grades two and three work together with one bilingual team, grades four and five together with another. The Hispanic teacher is responsible for one class in the morning while the Anglo teacher is instructing the other class. At mid-day, the teachers switch classes so that every student receives both English and Spanish instruction each day.

The Hispanic teacher is responsible for the academic areas of reading, mathematics, social studies, and science. Although taught in Spanish, the curriculum of these subjects is basically the same as the curriculum of the mainstream classes of the Meriden schools. Intertwined with this curriculum is a cultural enrichment program designed to improve the Hispanic child's self-image.

The Anglo teacher instructs in English and is responsible for English grammar, reading, physical education, art and music. The Anglo teacher also teaches Anglo customs and culture so that the Hispanic child develops an appreciation for and understanding of both worlds.

The Bilingual/Bicultural Program is also concerned with integrating the children into the mainstream of the school. One technique utilized to accomplish this aim is to schedule bilingual/bicultural classes with Anglo classes in areas such as physical education, art, music and media.

With the start of the 1976-77 school year, the Bilingual/Bicultural Program was expanded to include kindergarten children at John Barry and Israel Putnam Schools. One Hispanic kindergarten teacher divides her day between the two schools. At Israel Putnam School, she works outside of the regular classroom instructing the children in skills in Spanish. At John Barry School, the kindergarten class is operating on a modified pairing model. The Anglo and the Hispanic teachers both instruct in the classroom.

The Middle School Program

The Jefferson Middle School Bilingual/Bicultural Program is basically a continuation of the elementary school program. The subjects taught are language arts, mathematics, social studies and science. Language arts instruction is presented primarily in English, while mathematics, science and social studies are presented with Spanish as the language.

Middle school bilingual students are grouped according to grade levels. Students spend two-thirds of their school day with the bilingual teachers receiving instruction in the subjects mentioned above, while the remaining one-third of the school day is spent in exploratory classes. The exploratory classes offer instruction in music, art, physical education, woodworking, drafting, cooking and sewing and afford the students the opportunity of being an integral part of the total school program.

The curriculum in social studies and science is basically consistent with the regular middle school curriculum. The individual student's mathematics program is determined by his instructional level, while his language arts program is determined by his degree of fluency in English.

The benefits derived by the middle school bilingual student are numerous. Most important, however, is that he no longer finds himself in a situation that causes frustration and failure. Instead, he is in a program designed to promote success and a feeling of accomplishment.

Cultural Maintenance

The cultural maintenance component of the Bilingual/Bicultural Program is being planned for students mainstreamed into the regular classroom. Its major purpose is the maintenance and promotion of the Spanish language and culture of the bilingual student placed in an Anglo class. This goal will be attained through academic and enrichment activities.

Children in the Bilingual/Bicultural Program will be judged ready for mainstreaming by use of formal evaluative techniques and teacher recommendation.

The Spanish-speaking maintenance teacher, as presently envisioned, will work with these mainstreamed students in small groups. The maintenance teacher will continue to teach the Spanish language, history, and culture, using materials and techniques geared to the educational levels of the students.

The maintenance teacher will work closely with the classroom teachers to help them with the integration of the bilingual students into the Anglo classrooms. When this has been accomplished, then the bilingual student will truly become part of the mainstream of the school and our multi-ethnic society.

Board of Education
Meriden, Connecticut

NEW BRITAIN

1. City population: 30,000
2. School population: 10,513
3. Racial, ethnic and/or language composition, by percentage:

Pupils

7.9 Hispanic and Other
19.0 Black
73.0 White

Teachers and Administration

4.17% Minority

4. Bilingual, biCultural program:

Yes. K-5 in validated schools. Transition program utilizing team teaching --1 English speaking, 1 Spanish speaking teacher in the classroom and 1 bilingual aide.

5. Policy statements:

The Board of Education of the New Britain School District acknowledges there is a disparity in racial and ethnic make-up in this nation's schools and communities, including New Britain, and the lack of understanding among people which may result from this isolation. The Board recognizes the beneficial educational aspects of inter-racial student contact with appropriate programs to be developed and implemented.

The Board therefore encourages the community, staff, and students to design and suggest programs and activities that increase inter-cultural student contact. These proposed programs will be evaluated and approved if they are reasonable, educationally sound, and financially feasible. Program improvement proposals with financial implications will be given careful consideration when levy and budgetary decisions to allocate funds are made.

(Policy Statement approved January 22, 1973)

6. Desegregation plan:

As enrollment declines and schools are closed, racial balance is one of the criteria for selecting redistricting lines. (Enrollment has declined 4,000 students in 5 years).

7. Human relations:

Not a continuing program but 1 or 3 times a year inservice seminar. Some schools have group guidance sessions which speak to this issue with students.

8. Other issues: No response.

NEW HAVEN

1. City population: 132,000
2. School population: 20,000
3. Racial, ethnic and/or language composition, by percentage:

Pupils
15 Hispanic
25 White
60 Black

Administration
25 Minority
75 White

Teachers
No response

School Board (actual number)
2 Black
5 White
1 Vacancy to be filled by
Hispanic

4. Bilingual, bicultural program:

K-12. As of yet not in complete compliance with the Office of Civil Rights, but moving in that direction. To submit comprehensive plan by which to assess needs and measure language proficiencies. Cultural content and planning is sporadic and not as strong an element as the bilingual element.

5. Policy statements:

There was a policy statement passed in the 1975-76 session which read:

"Bilingual programs should be included in parts of education program in the school system."

This has been interpreted to mean there is a need to get personnel and materials to implement a bilingual program.

6. Desegregation plan:

Not as yet. They are operating on a voluntary desegregation theory.

No injunction against New Haven at this time.

7. Human relations:

No. In-service training for bilingual program will, in part, contain that component.

8. Other issues:

The need for a state director or commissioner for bilingual, multi-cultural education.

NEW LONDON

1. City population: 50,000
2. School population: 4,146
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>	<u>Administration</u>
.07 Native American	13.33 Black
1.15 Asian American	86.67 White
9.28 Hispanic	
29.45 Black	
60.05 White	
<u>Teachers</u>	<u>School Board</u>
2.96 Hispanic	85.72 White
3.98 Asian American	14.28 Black
6.14 Black	
86.92 White	

4. Bilingual, bicultural program:

New London has a Bilingual Education program in grades K-4 which is now in its third operating year. The program is funded through the Community Development Act and Title I of the Elementary and Secondary Education Act. The program was started as a result of public pressure exerted by members of the Hispanic Community.

The school system submits an annual report to the office of Civil Rights and has not been found in violation to date.

The status of the program is still precarious. Although the school board and school officials verbally support the program, no established procedures exist for administering it properly nor evaluating and improving it. This past summer a major effort had to be made by the Hispanic Community to insure that a kindergarten would be offered. The school officials claimed there were not sufficient students to warrant one when the truth was that the proper outreach had not been done.

5. Policy statements:

The only policy statements which may exist would be relevant statements from the Board of Education's minutes over the last two years. Other statements might be included in the Title I and Community Development proposals. None of these could be obtained for inclusion in this report.

6. Desegregation plan:

According to public school officials there is no segregation plan in effect since none of the schools are racially imbalanced.

7. Human relations:

No. The public schools officials try to promote multiracial, multi-cultural understanding through curriculum, textbooks, and educational materials.

8. Other issues:

The local program lacks proper coordination and implementation. A special coordinator is needed.

There are virtually no special education resources for Hispanic children.

There is no provision for non-English speakers beyond the fourth grade.

There is need for teacher training and orientation, community outreach, adequate screening and testing, parent involvement and more and better educational materials.

S T A M F O R D

- | | |
|--|-----------------------|
| 1. <u>City population:</u> | Approximately 108,000 |
| 2. <u>School population:</u> | Approximately 18,000 |
| 3. <u>Racial, ethnic and/or language composition, by percentage:</u> | |

Pupils

- | | |
|------|----------------|
| 1.1 | Asian American |
| 6.7 | Hispanic |
| 25.8 | Black |
| 66.4 | White |

Teachers and Administrators

- | | |
|------|----------|
| 1.8 | Hispanic |
| 7.7 | Black |
| 90.4 | White |

School Board (actual number)

- | | |
|---|-------|
| 1 | Black |
| 2 | White |

- | | |
|--|--------------------|
| 4. <u>Bilingual, bicultural program:</u> | See Attachment "A" |
| 5. <u>Policy statements:</u> | See Attachment "A" |
| 6. <u>Desegregation plan:</u> | No response. |
| 7. <u>Human relations:</u> | No formal program. |
| 8. <u>Other issues:</u> | No response |

Evaluation of Program Progress

For the 1977-78 program, implementation has begun on schedule. Pre-testing is in progress and project staff have been retained with the exception of three instructional aide vacancies that, to date, have not been filled. However, recruitment is in progress and it is anticipated that these positions will be filled shortly.

Minor revisions have been made in the continuation application for 1978-79. The first revision is the expansion into the high school. The project had previously stated that it would expand to include grades 9-12. Due to fiscal constraints and lack of sufficient planning time the project can only expand to two grade levels for 1978-79. However, planning will take place in 1978-79 so that a Bilingual core program in grades 11 and 12 can be implemented for the 1979-80 school year.

In the evaluation design the objectives for the measurement of school and cultural attitudes and self-concept have been dropped for grades K-6. After review of the evaluation report for 1976-77 it was recommended that because the initial attitudes were high to begin with, the need to enhance student attitudes was not supported by data and, therefore, future programs should consider deleting the related objectives. The project will, however, maintain these objectives for grades 7-10.

As in previous years, the Bilingual staff will continue to participate in workshops designed to further develop the program and curriculum. Such workshops will be held in conjunction with the Connecticut Staff Development Cooperative. They will also continue their course work at the universities as stated in the original proposal.

The parent advisory committee will continue to meet on a bi-monthly basis. Activities will be designed to encourage more parental involvement. These activities will include: 1) parent-teacher conferences; 2) cultural presentations given by project students; 3) more visits by parents to the project schools; and 4) greater home-school liaison between parents and project staff through home visits and telephone communications.

The evaluation of the program objectives will again be conducted by Educational Research Associates of Milford, Inc. The project expects that test results will again demonstrate appreciable progress of the students in the program.

Programming on the elementary level has been improved through the services of a trained Bilingual Special Education teacher and a Bilingual Speech and Hearing Clinician. The school system is now in the process of recruiting a Bilingual learning disabilities teacher and it is anticipated that this position will be filled in the near future.

Other improvements will be to plan and design a pilot core Bilingual program for 11th and 12th grade students during the 1978-79 school year, to be implemented in 1979-80; to continue to facilitate educational and career counseling for Bilingual students at the middle school level; to begin to research Bilingual Adult Basic Education needs so that a pilot program may be

initiated during the 1979-80 school year, if warranted; and to provide needed services in the area of Bilingual psychological test administration and interpretation through the services of a Bilingual School Psychologist again, on a consultative basis.

Therefore, an application for continued funding under Title VII E.S.E.A. is being made for the 1978-79 school year. It will seek to continue the existing efforts of the program and to make the above changes and additions.

The net changes in the Bilingual program are as follows: under the Stamford Board of Education, two additional Bilingual classroom teachers will be hired, bringing the total to twelve and one-quarter teachers; under the Title VII E.S.E.A. proposal, the personnel will remain the same as outlined in the 1977-78 grant. The program will serve approximately 275 students.

Continuation funding will be sought for a 3-year period and will include the original long range goals of expanding the program from pre-kindergarten through grade 12 and into the area of Adult Basic Education by 1980-81.

The general budget breakdown, under Title VII E.S.E.A. funding, is as follows:

Personnel	\$ 78,300
Fringe Benefits	11,745
Travel	1,000
Inservice and Professional Development	14,285*
Classroom supplies and materials	290
Office supplies and Printing	200
Evaluation (sub-contracted)	3,000
Other	700
TOTAL	\$109,520

*Federal Guidelines for Title VII E.S.E.A. again mandate 15% of the total budget be set aside for professional development.

W A T E R B U R Y

1. City population: 112,000
2. School population: 16,014
3. Racial, ethnic and/or language composition, by percentage:

<u>Pupils</u>	<u>Administration</u>
13 Hispanic	5 Hispanic
24 Black	10 Black
63 White	85 White
<u>Teachers</u>	<u>School Board</u>
1 Hispanic	10 Black
8 Black	90 White
92 White	

4. Bilingual, bicultural program:

Waterbury's Bilingual-Bicultural Program is in compliance with the law. It has been reviewed by the Office of Civil Rights.

In 1970, the Waterbury Board of Education approved a plan for a bilingual education program geared to meeting the need of the non-English-speaking students within the school system. The program had two aspects: 1) the teaching of English as the students' second language, and 2) the maintenance and development of the students' basic skills and knowledge by teaching them in their primary language, specifically Spanish, Portuguese, or Italian. Ungraded, primary, intermediate, and junior high level bilingual classes were subsequently established at Maloney, Merriman, Croft, and Webster Schools for Spanish, Italian, and Portuguese-speaking students.

Board of Education funds and Title I funds are currently being used to staff, to refine, to develop, and to expand the bilingual approach to educating the non-English-speaking students. Presently the bilingual program serves students at Barnard, Driggs, Chase, Walsh, Washington, Maloney, West Side Middle School, Hopeville, Bunker Hill and Wilby High School. Fifteen classes accommodate Spanish students; two classes provide for Portuguese-dominant students.

Waterbury's Program is a transitional bilingual program. The students are instructed in their dominant language to maintain and increase their skills (language arts, math, social studies, science), motivation, and self-respect, while receiving instruction in English, their second language (understanding, speaking, reading and writing). As proficiency in English increases, the amount of instruction in the primary language diminishes, preparing the student for successful participation in a regular classroom where instruction is in English.

The main objectives of the present Waterbury Bilingual/Bicultural Program are:

- 1) to develop the non-English-speaking student's proficiency in English, his second language;
- 2) to maintain and increase the student's basic skill and knowledge by instructing in his primary language, and thereby,

WATERBURY (continued)

3) to facilitate the academic progress of the student by reducing the educational retardation and apathy which seems to result from the traditional approach of delaying instruction in the basic skills and content areas until the student has learned English.

5. Policy statements:

Board Policy: Compliance with existing legislation and Court rulings.

6. Desegregation plan:

Waterbury is presently in the final phase of its integration plan pending Court decisions, construction schedules, and proposed State legislation.

7. Human relations:

The Migratory Children's Program and Bilingual-Bicultural Program emphasize multi-cultural awareness and understanding. Waterbury also has an American Indian Education Program which fosters cultural awareness. The High School Curriculum includes: World Cultures Course, Black History Course, and the Middle School Curriculum includes mini-language courses which focus on the French, Italian, Spanish culture, as well.

8. Other issues:

No response

A Background Paper:

COMING OF AGE IN BILINGUAL, BICULTURAL EDUCATION: A HISTORICAL PERSPECTIVE*

Dr. Josue M. Gonzalez
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During the last decade personnel responsible for the schooling of linguistic minority children have been faced with increasingly complex demands and specifications for quality program design. Among the most radical of these has been the concept of bilingual/bicultural education, which was first promoted by Spanish-speakers but which has now been embraced also by speakers of French, Portuguese, Chinese, Polish, Greek, Japanese, and several Indian languages among others.

Because the concept strikes at a fundamental basis of American schooling - the language of instruction - and because of its complex underpinnings in group psychology, linguistics, civil rights, politics, and education theory, it has given rise to both anxiety and expectations in many sectors of the education community.

There is little question that an unusually high amount of misunderstanding presently exists as to the concept's goals and its underlying philosophies even though administrative, judicial and legislative mandates have gone far in institutionalizing the practice. Such responses have often been no less obfuscating than the polemics of minority advocates or the deliberations of academicians. An example of this is the strong governmental emphasis on "integration" which, to many school people, is incompatible with the need to "group" children according to their language development needs.

This article will attempt to outline the historical evolution of bilingual education in the United States through a review of changing educational language policy, and to present alternative applications in the direction of bilingual schooling. It is hoped that this will serve to lend a sharper focus to the issues extant in present practices and thus place in perspective the emerging trends which will no doubt guide the future development of the concept as a viable educational approach.

Bilingual Schooling in the U.S. - Antecedent Movements

In the past, non-English and bilingual instruction were more often than not the rule rather than atypical rarities, in many parts of the United States. Faust (1969), Kloss (1970), Jorgensen (1956), Fishman (1966) and other researchers have delved deeply into the history of these movements. Leibowitz (1971) has summarized much of this in his own treatise on the subject as well as added judicial, administrative, and legislative backdrops to their eventual disappearance.

The following quotations from the latter serve to illustrate the extent of these practices:

(During the 1700's) school instruction throughout Pennsylvania, Maryland Virginia and the Carolinas was given in German, often to the exclusion of English. (p.6)

*Reprinted by permission from the February, 1975 issue of Inequality in Education, published by the Center for Law and Education, Cambridge.

... in one district in Wisconsin one-third of the textbook funds were specified to be spent for German textbooks; in others school boards could hire only German-speaking teachers; and frequently local school-district records were kept in German. (p.9)

At the time (that California became a state), 18% of all education in the state was private and Catholic. (Ferris, 1962). These private schools were composed of pupils mainly of Spanish descent and the children were taught in the Spanish language under the direction of the padres. Initially, these schools were state-supported ... (pp.47-48)

As late as 1884, a school law was passed in New Mexico which recognized the public Spanish-language elementary schools: "Each county shall be and constitute a school district in which shall be taught ... reading, writing ... in either English or Spanish or both, as the directors may determine." (pp.51-52)

In the 1800's the Cherokees had an educational system which produced a "population 90% literate in its native language and used bilingual materials to such an extent that Oklahoma Cherokees had a higher English literacy level than the white population of either Texas or Arkansas." (p.78)

English-only instruction: A Hiatus

The advent of mandatory attendance laws for public schools, the elimination of public funding for church-related schools, and the movement towards a nationalistic, isolationist policy in the U.S. led quickly to a nationwide imposition of English-only instructional policies. Many states went as far as to pass laws which formally outlawed the use of other languages for instruction except in foreign language classes.

Most educators - with the support of the adolescent science of psychology - who advocated English-only instruction, were also supporters of the "melting pot" theory of acculturation. This assimilationist position was sanctioned at the highest levels of government by officials working to create a unitary Americanism both political and social. One of the best examples of such voices was that of Theodore Roosevelt. On more than one occasion Roosevelt issued pronunciamentos on the subject. Always the message was unequivocal:

... any man who comes here ... must adopt the institutions of the United States, and therefore he must adopt the language which is now the native tongue of our people, no matter what the several strains of blood in our veins may be. It would be not merely a misfortune but a crime to perpetuate differences of language in this country ...

We should provide for every immigrant by day schools for the young and night schools for the adult, the chance to learn English; and if after say five years he has not learned English, he should be sent back to the land from whence he came. (Roosevelt, 1917)

The need to consolidate the nation's territorial gains and solidify its political processes seems to have played an important role in this drive towards cultural and linguistic homogeneity. Leibowitz (1971) has hypothesized that:

From a central government's standpoint, a common language forges a similarity of attitude and values which can have important unifying aspects while different languages tend to divide and make direction from the center more difficult. (p.1)

He also suggests that the reason for this restriction may have its roots far deeper in the foundation of the nation's socio-political ideology, far enough in fact, that it is possible to see it as a manifestation of the social and institutional racism which is now known to operate throughout the society.

Further analysis of the record indicates that official acceptance or rejection of bilingualism in American schools is dependent upon whether the group involved is considered politically and socially acceptable. The decisions to impose English as the exclusive language of instruction in the schools have reflected the popular attitudes toward the particular ethnic group and the degree of hostility evidenced toward that group's natural development. If the group is in some way (usually because of race, color or religion) viewed as irreconcilably alien to the prevailing concept of American culture, the United States has imposed harsh restrictions on its language practices; if not so viewed, study in the native language has gone largely unquestioned or even encouraged. (Leibowitz, 1971)

The nation's xenophobia was no doubt exacerbated by developments of international affairs. Germany and Japan were clearly threatening to the U.S. domestically, German-Americans and Japanese-Americans bore the brunt as targets of retaliation. In both of these groups bilingual schooling has been practiced extensively. From the beginning of World War I and through World II bilingual education was officially restricted almost to the point of extinction. (Leibowitz, 1971)

The logic of the monoglots seemed ironclad at the time. If one assumes that all beauty, virtue and merit resides with one language (and the culture(s) it reflects), then the operational strategies are likewise clear: ban the use of all other languages in education and soon all diversity will disappear, harmony will prevail and the threat of Babelian discord will end.

Indeed this linguistic equivalent of book-burning worked admirably well, but it worked best with the Northern European immigrants, people who had a degree of cultural affinity and who shared certain priorities and goals in coming to the U.S. Equally important, they shared a Caucasian racial history. Other linguistic minorities accepted this imposition grudgingly. They felt they had no choice in the matter. Still other groups had by then accepted the assimilationist viewpoint and fell in with those who would promote "official" monolingualism.

Vocabulary Development

The world was provided the powerless linguistic minorities with a new perspective. The Chicano, primarily, learned that his position as a second-class citizen was mitigated in battle. He learned that the leadership exigencies of war allowed him to prove his patriotism and valor and that he could do so even though his command of English was imperfect. More importantly, the Chicano soldiers around the world had an opportunity to observe that linguistic pluralism was the rule rather than the exception in other societies. This, plus the well deserved reputation of patriotism earned in combat, combined to give him an increased sense of citizenship which led him, upon his return, to seek the rights and privileges of citizenship with greater aplomb.

After returning from military service, many Chicano veterans found it necessary to band together into organizations with which to make their strength felt. The G.I. Forum and LULACS were born in this way. Having accepted the ethic that made education an essential prerequisite for entry into the American mainstream, the groups launched intensive literacy and educational improvement campaigns. One such effort was the "Little Schools of the 400". These were pre-school ventures designed to help Chicano children learn the four hundred most common words of American English. The theory was that if children underwent vocabulary development of this type, they would find it easier to succeed in school. This approach, although not questioning the prerogatives of the English language, was one of the first attempts to sensitize the system to the needs of the linguistically atypical and to seek, through an emphasis on language, to remediate the dysfunction between schools and learners. In the light of modern advances in language learning/teaching, this approach appears naive since it overlooks completely the phonological, morphological and syntactical aspects of language. Nevertheless, it found favor with many school people. To this day it is still a part of many summer school programs, enrichment and tutorial efforts, and early childhood activities.

"English as a Second Language" Approach

The ESL approach came into popular usage in the late 1950's and early 1960's as a direct consequence of the much publicized successes of the Army Language Schools and after the audio-lingual method had become well established in foreign language education. Audio-lingual ESL was based on hypotheses and theorems which were basically sound, in that they recognized the primacy of oral language development as a prerequisite to formal instruction in reading and writing. When applied to the teaching of Chicano and other language minority children its successes were not optimal however, because it ignored all other incompatibilities save that of language. Furthermore, the wisdom of applying this approach to the education of young children is questionable since the methodology was originally developed to teach foreign languages to highly motivated adults.

The most salutary effect of this approach was no doubt the concentration of attention on the processes of language teaching and learning and the resultant

realization that the "language barrier" was more a symptom of incompatibilities between the school and the learner than it was a child-centered anomaly.

The Case Solidifies

The ESL response to the alleged "language barrier" was not an isolated development. Civil rights advocates too were busily at work prodding local and state governments to bring to light the extent of the miseducation being visited on linguistic minorities. Leibowitz (1971) has identified two such examples, one at the local and one at the federal level, that illustrate typical events which helped to build the case for concerted institutional responses to the problem:

At the local level the New York City Board of Education in 1958 published its comprehensive Puerto Rican Study dealing with the difficulties encountered by these native Spanish-speaking pupils in the New York school system. (N.Y.C. 1958)

More important perhaps, foreign language education policy had begun to change.

Quite apart from the political developments (which spurred the process), there was an increasing interest in introducing foreign language programs in elementary schools. This activity was assisted by a series of government grants under the National Defense Education Act, passed in 1958 in response to the Russian launching of Sputnik. Title VI and - later - Title XI of that Act emphasized the retention and expansion of our foreign language resources. (Leibowitz, 1971).

The National Defense Education Act (NDEA) not only legitimized the active study of languages other than English, it was also responsible for two other major developments of long-lasting effect. One, it provided financial assistance to many minority group students to attend college and specialize in math, science and foreign languages, the three areas in which Russian education was seen as superior. Second, through its intensive summer training institutes for language teachers, it contributed to the development of "language education" as a specialized teaching field.

This renewed interest in foreign languages and foreign language teaching enabled new groups such as ACTFL (American Council for the Teaching of Foreign Languages) and TESOL (Teachers of English to Speakers of other Languages) to assert themselves in educational circles. (Leibowitz, 1971)

The Cubans Arrive in Miami

Although many Chicanos, Puerto Ricans, Native Americans and Orientals had long changed under the intransigent monolingualism of American schools, their economic, social and political condition of powerlessness had effectively precluded any real success in altering this pattern. As the Cuban refugees began to arrive in Miami in increasing numbers during the late fifties and early sixties, this impasse began to dissolve.

In seeking to explain the Cuban success versus the other groups' failures in this regard, it is important to note that the early Cuban arrivals to Florida differed from the indigenous Spanish-speaking groups in several important ways:

- . Many were from the middle and upper-middle classes. They had a strong literary tradition and were not unaware or reticent about demanding adequate services from social and political institutions. Additionally, they were politically cognizant of the workings of institutions and were knowledgeable of how to "negotiate" to the benefit of their children to a degree that was not then shared by other national-origin minorities in the United States.
- . Because many of the early refugees came from the professional class, they were able from the onset to offer the services of trained teachers and other educational personnel from their own ranks. In cases where certification or other credentialing obstacles existed, the Cuban Refugees Act offered financial assistance on a scale not then (or since) available to other groups.
- . Politically, American institutions responded to the educational needs of Cubans as would befit transient refugees. Thus, their needs were viewed as temporary, unlike those of the Chicano or the Puerto Rican who presented more permanent or at least long-range potential for causing unwanted change.
- . As so-called victims of a Communist state, the refugees were welcomed to capitalist shores in a manner which would demonstrate to the observing world that the U.S. would go to any length to harbor political exiles who share our political ideologies. Other minorities were still secrets well kept from the critical eyes of other countries.
- . Because most of the early Cuban refugees were of predominantly European stock, the curse of racism was not a significant factor in preventing incorporation into the American mainstream.

The net effect of these factors, combined with the diligent efforts of the Cubans themselves, led to quick action. The Cuban revolution came to power late in 1959. By 1963, the Dade County (Miami) Public Schools had initiated a bilingual education program which soon attracted national attention. The Dade County experience was a clear indication that bilingual schooling was a viable concept. Before long, the bilingual schools in Miami Beach became unofficial demonstration centers for the nation. Advocates from other Spanish-speaking areas made pilgrimages to Miami. They trudged through the halls observing instruction, they reviewed curriculum materials, and interviewed staff members. Then, they returned to their monolingual ambience and sought to persuade their respective institutions to move along similar paths.

By 1967 when the U.S. Senate Subcommittee on Bilingual Education called for hearings on the question of a federal subsidy for bilingual education, an

impressive array of documents and educational and civic leaders were on hand to present a convincing case: bilingual schooling could improve the Spanish-speaking child's chances of success in school but federal funding was necessary for the development of pilot programs to guarantee the development of adequate materials, personnel, and instructional techniques.

In 1968 a new provision, Title VII, was added to the Elementary and Secondary Education Act of 1965 as the vehicle for federal participation in promoting this "new" concept of schooling. Initially, the corresponding appropriation measure was rejected by Congress. The following session, however, Congress appropriated 7.5 million dollars and the federal role in bilingual education became a reality.

Title VII, ESEA - Progress and Illusions of Progress

Without a doubt the passage of Title VII, ESEA, was a major breakthrough which was to have a significant impact on educational programs for the linguistically atypical child. Its most significant features were that:

- . It recognized the political feasibility of encouraging instruction in a language other than English, thereby raising serious questions about the "English-only" laws which existed in many states.
- . It began the process of formally recognizing "national-origin minorities" as constituencies which may seek differentiated services on grounds other than those of race/racism or segregation/integration.
- . It began the process of institutionalizing the notion that equality of educational opportunity is not synonymous with equal education.
- . By limiting its program development funding phase to a five-year period and exacting promises of continuity from LEA grantees, it succeeded, albeit imperfectly, in promoting the concept of local (and state) effort in financing the cost of program development and implementation.
- . As the first major legislative victory of linguistic-minority groups it went far in demonstrating to these constituencies that it was indeed possible to move the federal congress to action on an issue which was of interest only to minorities. This "taste of victory" was a political morale booster to many who up to then had felt powerless to change the system.
- . Through a formal governmental recognition of the "legitimacy" of bilingual education, a welcome impetus was provided to the emerging breed of bilingual educationists. Many non-native-English-speaking classroom teachers found themselves almost overnight functioning as project directors, curriculum writers and trainers of other teachers. Many of these who survived these early trials by fire went on to join other educational innovators in further study, research and advocacy efforts. Subsequent frontiers have been much expanded through the work of these persons.

But with all of its positive aspects, Title VII had one grave debilitating aspect which has only recently begun to be recognized. Most of the testimony and opinion which gave spirit to the law was based on a remedial/compensatory model of minority-group education. In essence, what it suggested was that temporary use of the native language would help remediate or compensate for childhood rearing practices and experiences which were deemed inadequate in preparing the child for learning in a regular instructional program. The use of say, Spanish with Chicano children, was thus perceived as an unfortunate necessity rather than an opportunity for enrichment. The ultimate aim, of course, was to move children out of functional bilingualism and into monoglot instruction.

This legacy of Title VII (Title I, and other federal programs) thus helps to maintain the outdated "melting pot" syndrome which discourages cultural pluralism in American society. Another of its disturbing features was its complete disregard for basic principles of human development and the role that linguistic and cultural continuity plays in development. (Gonzalez, 1974)

In summary, Title VII functionally promotes the use of other languages only as a means to the end of learning English, after which the continued use of the native idiom is not recommended. During the past twelve months HEW-USOE¹ administrators, in attempting to clarify Title VII goals, proposed the following:

The fundamental goal of a federally-supported bilingual education program is to enable children whose dominant language is other than English to develop competitive proficiency in English so that they can function successfully in the educational and occupational institutions of the larger society ... this view of the federal goal regards the use of the home language and reinforcement of its culture and heritage as necessary and appropriate means of reaching the desired end of giving the children from the various language groups proficiency in the dominant language, and not as ends in themselves. (Memorandum, DHEW)

However, the statement of goals recently adopted does include a broader recognition of the concept of cultural maintenance.

State Bilingual Legislation - "Un paso pa'lante y dos pa'tras"**

At about the same time that the federal bureaucracies were attempting to clarify their operating philosophies relative to the purposes of Title VII, state legislatures were beginning to receive pressure to pass legislation which would build on the initiative of the federal congress. Since Title VII funding extended only for five years, all those programs funded during the first cycle faced loss of funding in 1972.

Massachusetts was the first state to respond to this need. In 1972 that state passed a mandatory bilingual education law which requires bilingual instruction in any school district having 20 or more children from the same non-English-speaking background. 2 By the fall of 1974, similar bills had been passed in

*Translation: "One step forward and two steps backward."

Texas, Illinois, New Mexico, New Jersey and California. In other states, administrative directives having the force of law were also issued. Most of these states have also appropriated funds ranging from \$200,000 in Alaska to \$8,000,000 in Illinois.

These developments have served to promote the practice of bilingual education at least quantitatively. The quality of this momentum, however, is questioned by many. Beginning with the Massachusetts measure, the term "bilingual education" never appears without the modifier "transitional" preceding it. What this implies, of course, is that in all instances bilingual education is seen only as a stepping-stone to English and never as an educational goal worthy of promoting in and of itself. In essence, it is a philosophy which institutionalizes one of the major weakness of Title VII and makes more difficult the continued development of the concept as well as its full integration into the philosophical and operational scheme of American education.

The consequence of this focus has been that no serious challenge has been made to the ethnocentric practices of American education. As a result, many of the bilingual programs created by state mandate are created and conducted as adjuncts to the "regular" program of instruction and their existence is contingent on the continued availability of state and federal "soft money." In addition, most such programs limit the eligible participants to children described as non-English speaking or "of limited English-speaking ability." Thus the potential of bilingual education as a vehicle for increased understanding and harmony between ethnic groups in the U.S. is truncated. Concomitantly, it is denied the support of the average English-speaking, middle class parent who finds it difficult to accept bilingual instruction as something that would be beneficial to his/her own children. This in turn reduces the priority of the concept in the eyes of the academic establishment.

Assessing the Results of Bilingual Legislation

The most cursory examination of bilingual education programs created through legislation reveals certain basic characteristics which are shared by many of these:

They are for the most part remedial/compensatory in nature, i.e., they presume linguistic and/or cultural disadvantagedness or deficiency on the part of students with limited English-speaking ability.

In general, they are transitional in their emphasis and regard the learning of English as the ultimate goal. Little emphasis is placed on language maintenance and the corollary assumption that cultural and linguistic pluralism is a desirable condition in the society.

The clientele of the programs are students who already possess a language other than English. Monolingual English speakers are seldom involved, thus inhibiting a movement towards multilingualism in the greater society.

Even those programs which serve linguistic minorities relatively well are often too restricted in scope. Their emphasis too often is strictly linguistic. Very little is done to attack other areas of

incompatibility such as culture, poverty, mobility, societal perceptions and the long-range deleterious effects of social and institutional racism, all of which inhibit successful school performance. (Cardenas, 1974)

The expectations placed on such programs are often unrealistically high. All too often the performance objectives for a given program in a given year purport that the program will reduce drop-outs or increase achievement to a degree which borders on the ridiculous. As a consequence, the credibility of the concept is impaired when particular programs are unable to reach the lofty ideals of their over-eager designers or those of insensitive legislators and bureaucrats who demand more of the programs than they can realistically accomplish.

Because they are often funded through "soft money" grants, many programs have little, if any, long-range effects on the schools which host them. This dichotomy between the bilingual program and the "regular curriculum" further exacerbates the former's transitional nature and retards a more comprehensive restructuring of the school as a social institution. The net effect is that little systemic change occurs.

The greatest proportion of Title VII and state funding goes directly and exclusively to the public schools. Ostensibly, this in recognition of the need to develop operational programs which provide instructional services directly to children. Since minimal funds flow to colleges and universities these institutions have remained unaffected and unresponsive to the need for preparing competent staff to service the schools' programs. Thus, the long-range capacity-building aspect of program development is impeded. Additionally, the gains which accrue from scholarly research at the university level are also reduced.

Numerous issues and problem areas remain unresolved. Among these are alternative instructional designs, evaluation models, adequate training provisions and curriculum materials as well as related psycholinguistic and sociolinguistic nuances yet to be properly researched.

The Present State of the Art

While it is true that legislation has not kept pace of developing philosophies of education for a pluralistic society, it should be noted that as these ideologies develop there has been a parallel, albeit sluggish, effort at implementing more realistic and sound programs.

Some characteristics of the five different types of programs presently in existence illustrate an increasing sophistication in the manner in which both problems and responses are conceptualized.

Type A Program: ESL/Bilingual (Transitional)

1. Strict remedial/compensatory orientation.
2. Few (if any) bilingual teachers.
3. Bilingual aides relied on for mother-tongue instruction.
4. Use of home language limited to small segments of time.

5. Preponderance of "home made" curriculum materials; some may be prepared by paraprofessional staff and due to lack of direction may lack proper sequencing and/or continuity.
6. Programs have few extramural resources available to them for staff training, evaluation and overall capacity-building.
7. Clientele is limited to small percentages of children (usually poor and having other serious problems) who speak no English.
8. Greatest effort is in teaching English and eliminating home-language usage usually by grade 3.
9. Programs are not integrated into the ongoing school curriculum. Students often participate on a haphazard "pull-out" basis.
10. Few efforts are made to involve parents in a meaningful partnership with the schools. Home language, culture and child-rearing practices are often perceived as detrimental to child's performance in school.

Type B Programs: Bilingual Maintenance

1. Students' fluency in another language is seen as an asset to be maintained and developed.
2. Native English-speaking students are involved in the program only minimally if at all.
3. Recruiting and staff development efforts are made to increase the preparation and efficiency of bilingual staff.
4. Team teaching is often employed to maximize bilingual staff resources.
5. Much attention is given to development of English language skills but use of the home language is continued through the grades to the extent that resources make that possible.
6. Varying degrees of integration of the program into the "regular curriculum" but much of the developmental effort remains dependent on "soft money."
7. Parental involvement is recognized as a potential asset. Attention is given to community resources as sources for curricular content and programmatic direction.
8. The home language is used more extensively and systematically in the teaching of subject content areas and not merely for giving directions or class control.
9. Curriculum development, staff training and evaluation aspects of the program are more comprehensive, better planned and more adequately staffed than in Type A programs.
10. Extramural resources are sought out, e.g., college and university personnel, expert consultants, assistance centers, etc. In addition, staff may be allowed to visit other programs and participate in conferences and other such opportunities for learning and interaction.
11. Efforts are made to reach as many non-native English speakers as possible but emphasis continues to be placed on language skill development to the exclusion of other, non-linguistic needs of the child. Differences often occur between programs on their approach to "standard" vs. colloquial usage of the home language for instruction.

Type C Programs: Bilingual/Bicultural (Maintenance)

Similar to Type B but in addition:

1. Seeks to integrate "history and culture" of the target group as integral part of curricular content and methodology.

2. An emerging recognition of the role of cultural referents in human development is reflected and plays a key role in staff training and its orientation towards cultural atypicalness (Gonzalez, 1974).
3. Extensive staff training in history and culture of the child's ethno-linguistic group. Often, however, much confusion exists as to the nature of culture and the procedures for inventorying same to achieve local relevance and proper interpretation of its manifestations.
4. Programs of this type are often found in areas having professional groups with strong ethnic group identification. Consequently, they may also be characterized by strong advocacy, civil rights and community-service aspects.
5. Increasingly, more attention is placed on other aspects of school-child dysfunction. Areas of incompatibility are corollarily identified and incorporated into the program's scope. (Cardenas, 1974)

Type D Programs: Bilingual/Bicultural (Restorationist)

This type of program is similar to Types B and C except that ethnic group identification goals reach higher priority levels. In this type of program a strong attempt is made to restore to children the option of learning the language and culture of their ancestry even though they themselves may have lost it due to assimilation.

An outstanding example of this approach is seen in the work of the Council for the Development of French in Louisiana (CODOFIL). In a cooperative effort with the French government, cooperants are sent to Louisiana, at the expense of the French government, to stimulate instruction in and use of the French language. (Swanson, 1974)

Type E Programs: Culturally Pluralistic.

This approach is similar to D, but here the emphasis is not restricted to those students from a particular ethno-linguistic group. Instead, all students are involved in linguistically and culturally pluralistic schooling. The approach represents a philosophy which is diametrically opposed to that of the "melting pot" ideology. The underlying assumption is that all constituencies of education benefit from an active participation in and appreciation of each others' backgrounds.

This approach is best exemplified at the Multi-Culture Institute, a private school for children ranging in age from three to nine. At this San Francisco school the culture and history of the different groups represented in the school supply the bulk of the curriculum's content. In a recent report (NEA, 1971), the following ethnic groups were represented in the school's population and program: Jewish-American, Chinese-American, Latin-American, Afro-American, Philippino, Welsh, Native-American, Canadian, French, German, Scottish, Irish and Swedish.

The preceding is, admittedly, an over-simplification of current trends. Many programs presently in operation incorporate characteristics of more than one type of approach.

The significant fact to be kept in mind is that increasingly the trend is towards the more comprehensive programs and away from the more primitive

(Type A) programs although this thrust is by no means universally accepted. There is opposition and it reminds us that the "melting potters" are very much alive and well and in many cases holding influential positions. In a recent Washington Post editorial Stephen Rosenfeld sounded the following alarmist note:

With practically no one paying heed, the Congress has radically altered the traditional way by which immigrants become Americanized. No longer will the schools be expected to serve largely as a "melting pot," rather, under a substantial new program for 'bilingual' education, the schools--in addition to teaching English--are to teach the 'home' language and culture to children who speak English poorly... it is not clear how educating children in the language and culture of their ancestral homelands will better equip them for the rigors of contemporary life in the United States... Will (this) not also distract attention from learning English and the social skills that accompany the learning of English, or give him an excuse for not buckling down hard on English? (Washington Post, September 27, 1974)

The New York Times (November 3, 1974) had also joined in with a thinly disguised revisitation to xenophobia. Albert Shanker, in a column sponsored by the United Federation of Teachers, echoed the Rosenfeld position.

While the need for the child to feel comfortable and to be able to communicate is clear, it is also clear that what these children need is intensive instruction in English so that they may as soon as possible function with other children in regular school programs. (emphasis in the original)

... The American taxpayer, while recognizing the existence of cultural diversity, still wants the schools to be the basis of an American melting pot.

Both of these writers appear to be oblivious to the numerous research studies which demonstrate that second language acquisition is not impaired--and in many cases is enhanced--through instruction in the child's home language. (Orata, 1953; Macnamara, 1966; Modiano, 1968; Richardson, 1968, Peale and Lambert, 1962; Balasubramanian, 1973; Ramirez, 1972)

Increasingly, however, the results of these studies are being disseminated and are beginning to impact the design of educational programs for linguistic minority children. In addition to the gradual redirection emerging in Title VII a number of other promising developments have occurred recently which point the way to a changing policy in this regard.

The decisions of Lau v. Nichols³ and Serna v. Portales⁴ have established⁵ the viability of using the courts⁶ as instruments of encouragement to change. The May 25 Memorandum of DHEW clearly establishes the role of the federal executive branch in this regard and even in the face of the traditionally weak HEW enforcement it has already begun to show results.

The broader areas of incompatibility which need to be addressed are also emerging with the backing of the law. In Keyes v. School District No. 1, Denver,⁷ for example, there is a more definite movement away from a purely linguistic

thrust. The court-ordered plan resulting from Keyes is in fact a truly exemplary one in terms of national origin minority education. Likewise, the testimony and legislative history behind the recent amendments to Title VII ESEA clearly indicate that a definite turn has occurred in the minds of many legislators regarding the inclusion of a minority child's culture in the curriculum to which he or she is exposed in school.

In essence, however, what the different program types suggest, when viewed in the light of historical language policy considerations, is that there is a close relationship between movements towards (1) equality of educational opportunity for language minority groups and those geared towards (2) quality education for all children in the United States. Thus, if it is fitting that fifteen million Americans should become bilingual, it should be no less fitting that the 185 million others who speak only one language should also have an opportunity to broaden their communicative ability. But only an intensive effort in both of these areas conducted simultaneously and in a coordinated manner will produce that highly desirable end.

FOOTNOTES

1. Not unexpectedly, given the historical leanings toward homogeneity, the "language barrier" was seen as a hurdle to be overcome by the students rather than by the schools. Only until later, with the advent of bilingual schooling, was it suggested that the schools share a need to adapt themselves linguistically to the needs of the student.
2. Chapter 71A, Massachusetts General Laws Annotated.
3. Lau v. Nichols, 414 U.S. 563 (1974).
4. Serna v. Portales Municipal Schools, 351 F. Supp. 1279 (D.N.M. 1973).
5. Aspira v. Board of Education of the City of New York, 58 F.R.D. 62 S.D.N.Y. 1973), recently settled out of court, is the latest in this important sequence.
6. 35 Fed. Reg. 11595 (July 18, 1970).
7. Keyes v. School District No. 1, Denver, 413 U.S. 189 (1973), reh. denied, 413 U.S. 921 (1973).

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A Background Paper:

EDUCATION AND INCLUSION*

Council on Church and Race
United Presbyterian Church, U.S.A.

When Christ prepared his Church to grow beyond the circle of the Galilean disciples, the time was marked by the miracle of Pentecost, and persons of every nation and language heard the mighty acts of God proclaimed in their own speech.

To hear and understand for oneself, to speak and think in familiar words and phrases, is universally the mark of inclusion and the key to participation, now no less than in the First Century. For Christians, the Pentecost event is a symbol not only of the universal mission of the Church, but of God's abiding purpose to create an inclusive human family. When Christians turn their attention to the barriers and exclusions that divide persons in our society, they do so in the name of the Lord whose gift is to enable us to hear one another with understanding.

Therefore, as Christians, we welcome the work of educators and concerned parents who are seeking to provide public education that affirms the variety of students' backgrounds, prepares them for effective participation in society, and speaks to them in a language they can understand. As United Presbyterians, we offer our support to the movement for bilingual/bicultural education as a continuation of our historic concern for education that helps to create an inclusive society by breaking down barriers based on economic status, race, language and culture. The Council on Church and Race offers this study in the hope that it will assist United Presbyterians who are building this inclusive society in their own communities.

1. Education and the Inclusive Society: The Church's Historic Concern.

The Constitution and the Bill of Rights present the design for a pluralistic society. The premise of this design is that persons of various religions and cultures can live in one society, with each group protected in its distinctive identity and all groups sharing the same opportunities to participate in the wider community. Christians recognize in this constitutional order a reflection of their concern for human inclusiveness. As Christians, we prize the pluralism of our society, but we recognize an imperative to push this pluralism deeper, to expand the reach and the reality of pluralism until it matches our vision of a genuinely inclusive society.

An inclusive community cares for all its people. An inclusive community creates no barriers based on economic status, race, language or culture. Where those barriers have existed in the past, the inclusive community is committed to removing them and to eliminating their effects from its institutions. The inclusive community seeks participation by all its people, and it provides opportunities for each person to make a satisfying and personally rewarding contribution to the life of the whole.

* The General Assembly of the United Presbyterian Church USA received this report in June, 1977 and directed its distribution to all Presbyteries.

It has been a special ministry of Presbyterians to stress the role of education in an inclusive society. "Education is the formation of the public," a special committee of the Presbyterian Churches reminded us in 1969. It is "the sum of all those ways in which men (and women) recognize and accept their solidarity with one another."¹ Because all human solidarity is a gift of God's creation and a sign of his covenant with us, the education that enables persons to affirm their solidarity with one another must always have a high priority for Christian people.

Full realization of our human solidarity requires general participation in society's deliberations and decisions, a participation based on public skills that only education can provide. Education for an inclusive society must achieve at least the purposes of elementary and secondary education set forth by the 184th General Assembly (1972):

1. To give everyone an opportunity to learn to use society's basic systems of communication: reading, writing, computing, responding, and relating.
2. To foster creativity, imagination, and curiosity in individuals and learning groups.
3. To develop each child's sensitivity to the variety of cultural, ethnic, and religious heritages in our world.
4. To help students understand how their economic order functions and to develop occupational abilities with which to live creatively.
5. To help students to discover and adopt values which will be the basis for creative and healthful living.
6. To enable students to understand and to take part in reforming their world.
7. To help students understand the use of power, the processes of decision-making, the ways of influencing leadership, and the skills of anticipating and handling the consequences of both public and private actions.
8. To challenge students to undertake the tough process of thinking, identifying problems, exploring and evaluating potential solutions, choosing the best solutions, and implementing them.²

The first concern of the Church in education must be to preserve the systems, public and private, that offer these opportunities for personal development and full participation in the life of society. What has not been stressed enough, however, is that the achievement of these goals must begin with an affirmation of the language, culture and personal identity that the student brings to the school. An education which destroys self-respect and reduces the students' sense of personal potential provides the skills for public participation only at the price of greatly reduced human possibilities. Such education may equip a student to work and to vote, but it falls far short of erecting the inclusiveness that is the goal of our Christian concern for public education.

II. The Barriers to Inclusiveness: Racial, Linguistic and Financial.

For Black children in the United States, the chief barrier to inclusion in society has been racial discrimination and segregation in education. Since 1954, when the Supreme Court ruled that school segregation violates the constitutional guarantee of equal protection of the law, the Church has supported the full and meaningful integration of the public schools, and many United Presbyterian congregations and individuals have given their time and energy to make desegregation work in their own communities. The General Assembly has repeatedly affirmed the goal of desegregated education,³ and the Task Force on Racism and Public Education of COCAR has identified and shared resources to help our churches meet the challenge of desegregation on a local level. These efforts proceed from our belief that where racial discrimination has been found, eliminating the patterns that artificially concentrate Black students in certain public schools is the most immediate, effective way to move toward an inclusive educational system.

For millions of other children, however, the chief barrier to inclusion is linguistic. These are the children whose primary language is other than English. No one knows exactly how many they are. Many of them are not in school at all; others are misclassified as "slow learners" or "behavior problems" because they do not fully understand the language of instruction in their schools. These children cannot be helped simply by breaking down the artificial barriers that separate them from youngsters of the English-speaking majority. They are victims of prejudice, to be sure, but they also have real educational needs which must be met.

Congress has provided for these youngsters through the Bilingual Education Act of 1974, which provides for the training of bilingual teachers and assists state and local education officials to design and coordinate programs for children who need them. Moreover, the Supreme Court has ruled in Lau v. Nichols (1974) that all children, regardless of the language they speak, are entitled to meaningful participation in their community's public schools. Local school systems now have clear obligations under the law to identify students whose primary language is other than English and to provide them with educational services that will enable them to keep pace with their English-speaking peers in learning the skills that are essential to participation in the wider society.

Unfortunately, some have interpreted this ruling to mean only that every student must become proficient in English. That limited goal fails to provide the affirmation of the student's own background that is the essential foundation for effective education. A program that makes the learning of English its most important educational goal is inefficient and unrealistic. It makes no use of the child's primary learning in his or her own culture; and it ignores the reality of these non-English-speaking cultures as elements of our pluralistic society and of the world.

An effective, realistic education for the non-English-speaking child must be bilingual/bicultural education.⁴ These educational programs develop cultural and ethnic pride as well as understanding between people. They use the student's

primary language and culture to teach, maintain, and develop necessary academic and social skills, not only in the student's primary language and culture, but also in the language and culture of the dominant society. The students are thus provided with opportunity to expand their conceptual and linguistic abilities in a successful and positive manner. The end result is a wholeness which permits the student to function in both languages and cultures.

The barriers based on race, wealth, culture and language that thwart the goals of inclusive public education are reinforced today by the financial crisis in the schools. The soaring costs of local government and the declining number of white, middle-class children combine to threaten the priority that was given to education during the prosperous years of the 1960's. Nor is it surprising that this financial burden falls most heavily on relatively poor school districts in large cities and rural areas, districts which enroll the largest number of Black, Hispanic, Asian and Native American students.

The programs that provide quality integrated education and bilingual/bicultural education are expensive, especially in their initial phases. Although the costs of "forced busing" are too often made to bear the blame for other problems of management or finance, we must recognize that the barriers to inclusive education will be insurmountable for many local systems if they must continue to rely on traditional property tax revenues. The task of providing fuller, fairer funding for public education falls principally on state legislatures, and over half of our fifty states are currently reviewing their procedures of school finance. Because these decisions are made at the state level, every citizen, regardless of place of residence, has an opportunity to work for the needed changes.

III. The Task of the Church: Basic Principles

The problems of effective desegregation, bilingual/bicultural education, and fuller, fairer funding by no means exhaust the challenges to public education today: but these three are critical to the achievement of the inclusiveness that effective public education should provide. It would be tragic if the advocates of these programs forgot their fundamental unity of purpose and fell into rivalry, with desegregationists calling for rigid formulas to disperse minority pupils among the schools, linguistic and cultural minorities demanding the concentration of their children in special centers, and both competing for the increasingly scarce dollars for public education.

To help prevent this fragmentation, the United Presbyterian Church must at all times be mindful of its fundamental principle that the education of the public is a means toward an inclusive community. The goals of quality integrated education and bilingual/bicultural education can be maintained within this common framework. Both desegregation and bilingual/bicultural education seek to provide a student with those basic skills of the wider society where all cultures meet to work, to vote, to build, and to plan. Both seek to provide these basic participation skills in the context of personal wholeness that comes when the school affirms the student as a person and values what the student brings to the classroom as well as what is learned in it.

It is crucial to this wholeness that education for an inclusive society not become a "remedial" program in cultural assimilation, designed exclusively for racial and linguistic minorities. Public schools -- the "mainstream" of American education -- must be open to the widest possible range of students. School districts with a homogeneous student population should make special efforts to provide a variety of cultural experiences and options in the curriculum. Voluntary efforts to link city and suburban school systems, which carry the mixing of races and cultures beyond the strict requirements of desegregation law, should be encouraged. Bilingual/bicultural education must become a valued opportunity for students who do speak English to learn the culture and the language of those who do not.

Education for inclusiveness cannot mean the reduction of all students to one favored set of cultural competencies. It must mean an increase in the skills of understanding, communication, and acceptance for all persons, including those who happen to have been born in the dominant culture. The schools meet our real needs only when education opens our eyes to the multiplicity of cultures that already exist around us and helps us to build bridges to other ways of being human.

In a world increasingly knit together by networks of communication and economic ties, the cultural diversity of American society is a resource to be valued. Education achieves inclusiveness only when it helps us all to appreciate and preserve that diversity.

IV. The Task for the Church: Practical Suggestions

The constitutional prescriptions for an inclusive society are framed by the Supreme Court's decisions in Brown vs. Board of Education (1954), which requires one, unitary school system to serve all public school students in an area, and Lau vs. Nichols, (1974), which requires consideration of each individual student's language in the public school program. Local communities, with or without the pressure of court orders, must establish their own systems to meet these requirements of unity and individuality; and no arithmetical formula can determine when or whether the constitutional mandate is satisfied. Indeed, the details of the plan are perhaps less important for the future of a community and its schools than how the plan is formulated and implemented. United Presbyterians, acting through their congregations and community groups can affect this now in some important ways:

UNDERSTANDING THE SITUATION

1. Know where the desegregation process stands in your community, and how it is likely to develop. Is your school district under a court order to desegregate? Is it under an HEW plan, or a plan drawn by the state Board of Education? Are lawsuits pending or are there investigations in process? The Council on Church and Race provides information to help communities understand the desegregation process and identify resources for planning at each stage.

2. Know your needs for bilingual/bicultural education. What are the languages other than English spoken in your community? How do children from these homes function in the school system? How many teachers are trained to provide bilingual/bicultural education? Accurate statistics on linguistic minorities are hard to find, but a working group of people who know their community can often arrive at a preliminary assessment of needs and begin a more thorough investigation through schools and community organizations.

DESIGNING A PLAN

3. Encourage early and extensive community participation in desegregation planning. Too often, desegregation is conceived of as an issue between Blacks and whites which does not immediately concern other linguistic or cultural minorities. Later, when the comprehensive impact of desegregation plans on the entire educational system becomes apparent, it may be too late to give adequate consideration to the needs and goals of non-Black minority groups.

4. Form coalitions with other community groups. Churches, acting alone, usually have little impact on community policy. Churches in coalition with other groups can help to bridge the gap between those whose first priority is desegregation and those who are most concerned with bilingual/bicultural education. Church participation helps to insure the development of a broadly based plan that will improve educational opportunities for all groups in the community.

5. Insist on features that increase competencies through the whole community, rather than one-sided attempts to correct supposed minority "deficiencies." Desegregation plans can provide magnet schools that offer genuinely new educational programs. By law, bilingual/bicultural programs should provide opportunities for English-speaking students to learn another language and cultural heritage.

IMPLEMENTING THE PLAN

6. Encourage parental and public involvement in a variety of organizations that affect the implementation of educational policy. Traditional parent-teacher groups often require special efforts to include minority parents and to develop new minority leadership. Court-related citizen's panels, which are sometimes regarded as extensions of unpopular court orders, require public support to insure adequate, representative participation. Finally, new patterns of pupil assignment and new educational programs call for the formation of new voluntary organizations that can see a city's educational resources as a whole and assist parents and pupils to make the best use of the resources of the system.

7. Develop awareness of the values of bilingual/bicultural education for students whose primary language is English. All students can benefit from these educational techniques, and in communities which have significant linguistic minorities, the bilingual/bicultural program offers definite practical and vocational advantages to the majority-culture student. Majority community interest and participation in bilingual/bicultural programs prevents the isolation of minority pupils solely on the basis of their linguistic needs and helps to insure that these programs will serve their purpose of inclusiveness.

MAINTAINING THE GAINS

8. Train parents for involvement and advocacy in education issues. Churches are natural centers for recruitment, and the ongoing strength of the community coalitions that maintain effective, inclusive education will depend on the development of new leadership and citizen support. Churches can help maintain public support by training their members to understand local organizations and to participate effectively in their programs.

9. Stress the importance of public education to all persons in an inclusive society. Declining enrollments, rising costs, and the pressure of other urban financial problems encourage cities to lower the priority of education. Suburbanites resist the cost of state relief for city school systems. These short-sighted attitudes shift the burdens of urban education increasingly on to individual parents and hard-pressed city taxpayers, while ignoring benefits and responsibilities that all citizens share with respect to the schools.

10. Celebrate positive outcomes. Too often, failures make news and successes go unnoticed. The Church can mark successes in its acts of worship and thanksgiving, and pastors and church members can provide a symbolic, supportive presence at public events in the schools.

The achievement of an inclusive society is a task before us, not a present reality. The constitutional requirements for inclusiveness are still being formulated and the working models have yet to be created. The Church cannot ignore the details of desegregation plans, bilingual/bicultural education programs, and school finance proposals; but neither can we forget the overarching goal of inclusiveness that has shaped our historic concern for the education of the public. If we remember where we are going in the midst of busing plans, curriculum proposals, funding crises, and special commissions, then the integral relations of these activities to each other and to our mission and proclamation will become clear. Our commitment to a society that accords dignity and participation to all persons begins where our mission and proclamation themselves are rooted: in the experience of the Holy Spirit, who both speaks in the language of each and makes all one.

FOOTNOTES

1. From "An Open Letter: The Public and Its Education," prepared by the Special Joint Committee on the Church and Public Education, UPCUSA and PCUS, p. 7.
2. "The Church and Public Elementary and Secondary Education," A Statement of the 184th General Assembly (1972) of the United Presbyterian Church, U.S.A.
3. See, for example, the statement of the 184th General Assembly (1972), "Struggle for Educational Justice," which was reaffirmed by the 188th General Assembly (1976).
4. Bilingual/bicultural education is the technical term for a program which not only develops fluency in two languages, but also meaningfully relates the student to the cultural heritage a linguistic group represents. Because many areas offer exposure to a wide variety of cultures, some educators now prefer to describe these programs as bilingual/multicultural education.

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